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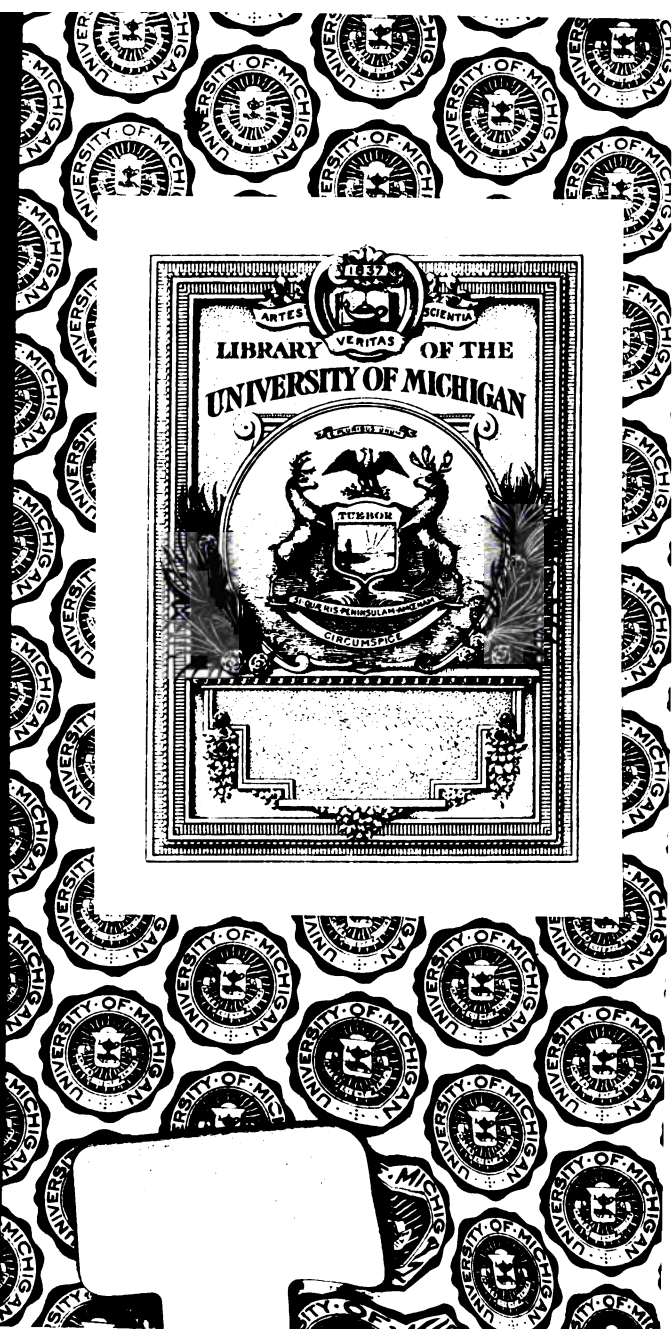
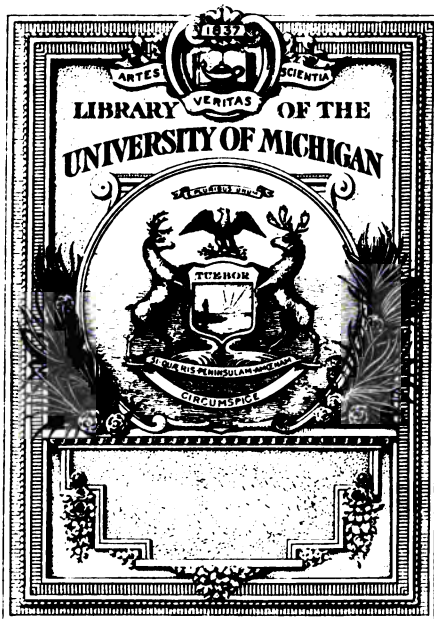
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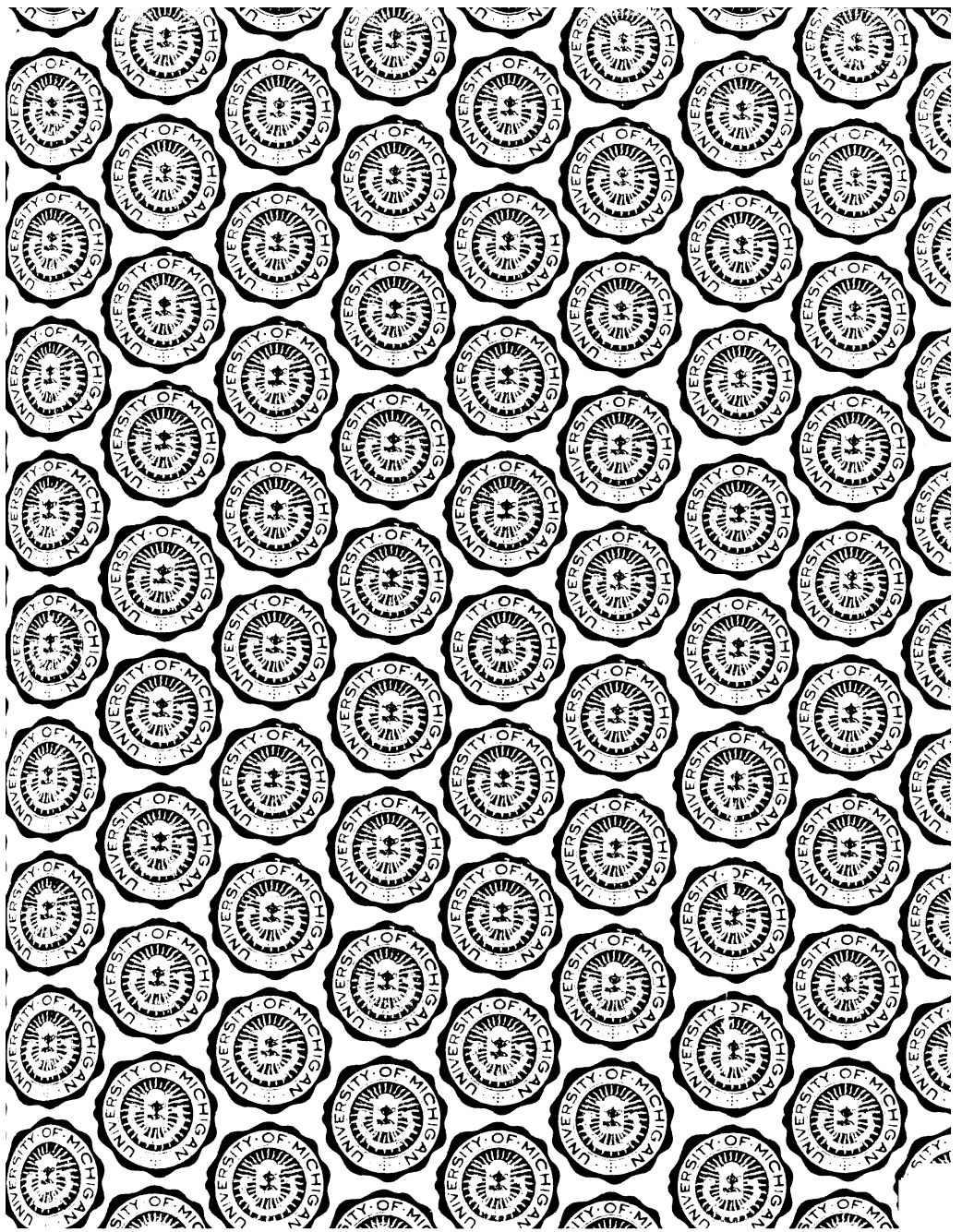
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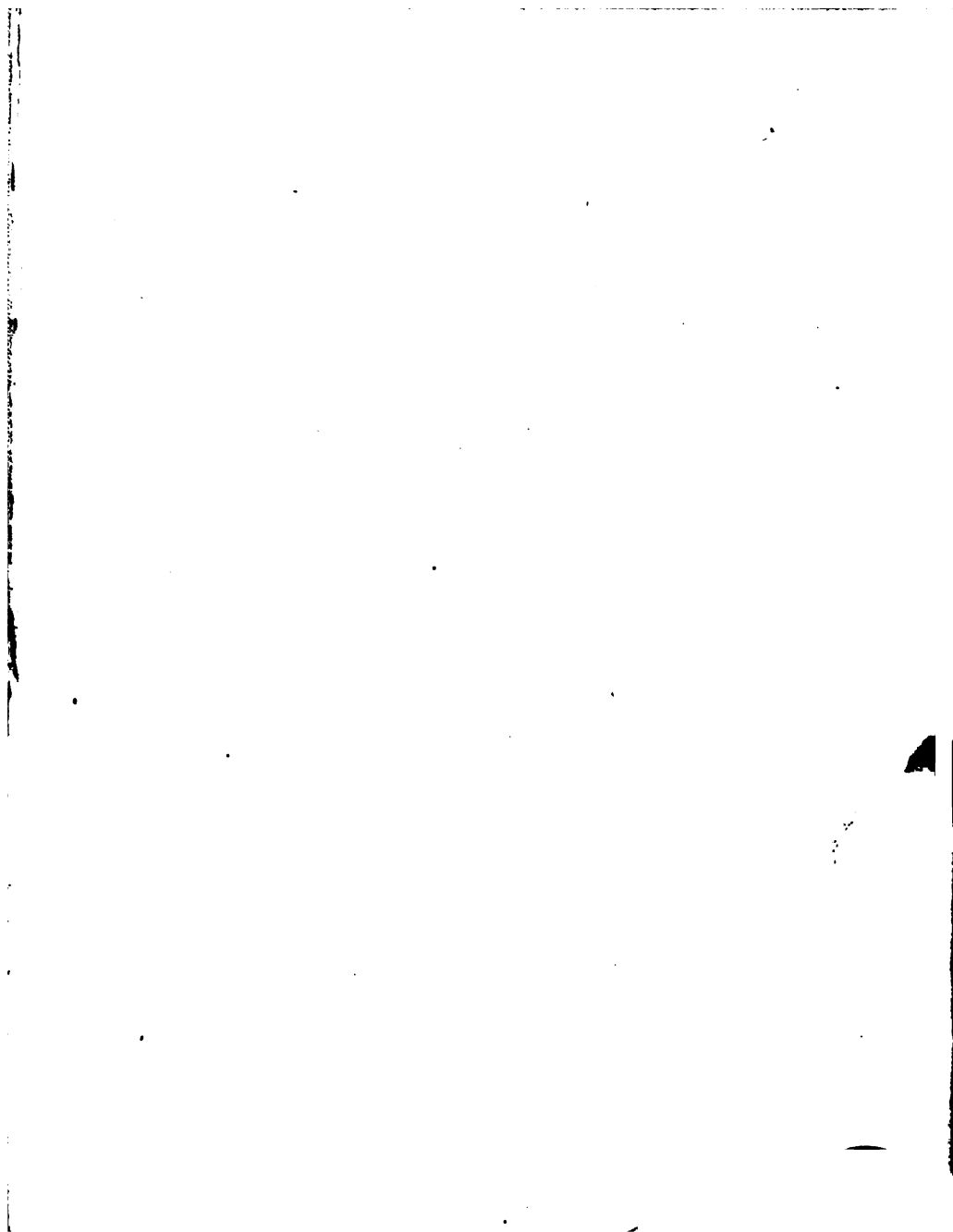
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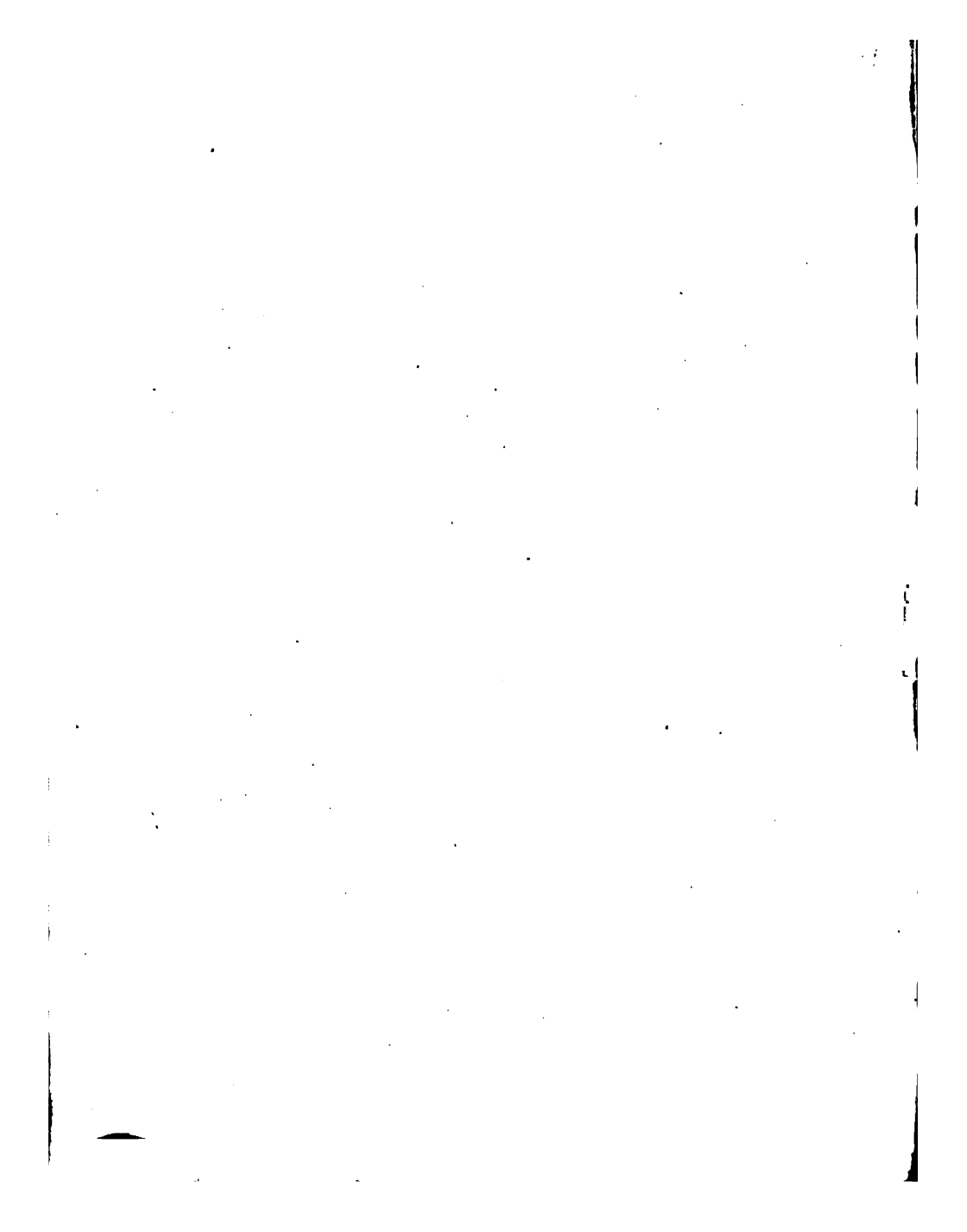
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A
G L I M P S E
O F
G O D S G L O R Y :

AS IT VVAS PRESENTED
In a **S E R M O N** preached in
St. MARGARETS Westminster,
Before the Honorable House of COMMONS
At the late Solemne Fast, *September 28. 1642.*

By **THO: HODGES** *Rector of the Church*
at **Kensington neere L O N D O N.**

Published by Order of that House.



L O N D O N,
Printed for *John Barslet* and are to be sold at the Gilt Cup in
PAULS Church-yard neere S. Anstons Gate. 1 6 4 2.

A

G L I M P S E

O F

G O D S G L O R Y :

AS IT WAS PRESENTED

In a Sermon preached in

Thy
8882

St. Martin's Church, Westminster

Before the Honorable House of Commons

2-8-1923

And also at the Hall, St. Andrew's Church, 1842.

X

315

974

By Tho: Hodgkiss Rector of the Church

at Kensington near London

Published by Order of the Rector

L O N D O N

Printed by the Rev. J. G. ...
at the ...

To the Honourable House of COMMONS
Now assembled in Parliament.

BX
5133
.H69
G5

THe great God of Heaven and earth, who made what ever he made for his own praise, hath stamped more excellent characters of his glory on man, then on all the rest of his subduary creatures besides; not only making him Lord of all his works, but giving him understanding more then the beasts; whereby he might not only be able like a earthly monarch to rule over all earthly beings, but also might see in all his God, and thereby have his will inclined, and affections moved after him, to know, and enjoy him, who is his eternall life. To this, man hath not only an obligement by commands, benefits, and the like; but also by creation, an ability, and aptitude so to doe: But alas, how hath he lost what he then received! and men like Sampson, his spirituall eyes being gone, he is a stranger to the light of heaven, and all true liberty.

And what is our ministry set up by this God in the world for? Is it not to turne poore undone men from darknesse to light, and from this spirituall bondage to the living God? But how shall we performe this task, unlesse by indeavouring to bring this glorious God to light before them; that they may discern what a glory they have sleighted; and mourne, what a goodnesse they have turned their back on, and change their mind; making for the future, this God their end, and ayne in all their actions, and so make to their soules strait wayes toward the enjoyment of him.

We shall make our Gods work; when Nations have overflowed with sinne, and consequently with ruine as a just recompence and wages of it; it is attributed to the lack of this

Hof. 4. 16

17-28-18 EHM

this knowledge; so on the other side, when the iniquitie of Kingdomes is destroyed, the knowledge of the Lord is laid downe as a meanes whereby it was brought to passe.

This made me the rather pitch upon this subject, that this glimpse of God might so affect our spirits, as not onely to fit us for that dayes duty wherein it was preached, but also for the future it might attract our minds unto him.

The subject is high indeed, far sifter for an Angels tongue, then for a mortall mans, especially incompass with such darknesse and infirmity as my selfe; which not being senselesse of, had not your command engaged the publication of these thoughts, they had never seene the light. But seeing your Wisdome have judged this meet; I shall sit downe well pleased to have testified my obedience. Therefore I beseech you, though the gift be far beneath your worth and eminency, yet let the givers minde be accepted in it, which is not inferioriour to any that prays for your happinesse, and desires alwayes to be found,

Your most humble servant
in Christ Jesus,

THO: HODGES.

Die Mercurii 28. Septemb. 1641.

IT is this day Ordered by the Commons House of Parliament, that Mr. *Hollis*, and Sir *Rob: Harley* are appointed to returne thanks from this House, to Mr. *Hodges*, and Mr. *Wilson*, for the great paines they have taken in the Sermons they preached this day at *S. Margarets* Westminster, at the intreaty of this House. And that they desire them to print their Sermons; And that no man presume to print them, but such as they shall appoint, untill the House shall take further Order.

H. Elsing Cler. Parl. D. Com.

I appoint *John Bartlet* to print my Sermon, *Tho: Hodges*.

...we are to have glory, we are
...The Preface



He sad darkness that covers Ireland, and
many distractions from our Kingdom,
are God Almightyes call from Heaven to
the performance of this Tolene duty. We
are here therefore before the Lord this day,
to lay our selves low before him, and
wrestle by prayers, and teares, with the great God,
for the stopping these floods of wrath, which have made
such sad breaches amongst us; and to procure the heal-
ing of the one, and prevention of the like miseries in the
other Kingdom.

The duty is extraordinary; But alas, we usually bring
such ordinary hearts, that except the God of mercy be
pleased to pity us, and raise us above our selves, the du-
ty is like to perish in our hands, and we, to lose that fruit
which our soules desire. Can we thinke that such heed-
lesse spirits are like to procure the salvation of King-
domes? Is not regardlesse a thing in ordinary duties
forbidden: nay, w^{ch} the foul of God so much abhors, that
he accounts the best works not to fill up, where that
is? Doth he not curse the deceiver, that offereth not
the best, in the Old Law; and shall we thinke he will ac-
cept of lesse now? Therefore I beseech you, let us not
deceive our selves, but remember, As wee meete out to
God, in the due performance of the duty of this day,
so we may expect his meting to us again in the requests
of our soules.

Alas, we are very unapt to be drawne to the per-
formance of duties of this nature, but if we take them in

B hand

2. 8. 1. 10. 1. 1. 1.
Elsay 22. 12.
Hos. 12. 4.
Revel. 3. 2.
Mal. 1. 14.
Luke 6. 38.

The Preface.

g Eſay 58. 5. hand, wee are uſually ſo cold, ſo perfunctory, we care not which end goes forward, thinking a body without a ſoule ſufficient, to diſcharge us of it; which doubtleſſe is amongſt divers other reaſons; becauſe, either we conſider not how great a God we have to deal with in it, or expect not any great matter from the due performance of it; for, were we thoroughly convinced of the former, his glory would put us upon more diligent ad-
b Mal. 1. 14. verty; we would think like the ſoure Beaſts, we had need to have eyes both within and without, and all too little; and bur for the latter, the poore cripples expectation of an almes, or the Canaanitiſh womans of her daughters recovery, did not make the one more wiſhly to caſt an eye on the Apoſtle, or the other cry more fervently after our Saviour, then we would be, both to look, and cry, with attention, and fervour after the Lord this day, for that which is ſo affected by us.

4 Acts 3. 5.
7 Mat. 25. 22.

m Mich. 5. 6.
de Anim. 2. 53.
2 Eſay 54. 7.

That therefore we may not be like the Dogs of Nilus, who manning lap up waters; or like thoſe the Prophet *Eſay* complaines of, that ſtir not themſelves up to take hold of the Lord. Give me leave to preſent you this day with a glimpse of what a God in this duty you have to deal with; How glorious, how able, how willing; That thereby your ſoules may be raiſed up to reverence, and attention, to hope, and confidence, to admiration, and elevation; Out of that portion of Scripture, contained in the hundredth and thirteenth *Pſalme*, the ſix and ſix verſes.

alopment in things an cuſtom ſhould be preſerved

of rewards ſhould be given to the good and to the evil ſhould be puniſhed



GLIMPSE OF GODS GLORY:

As it was presented in a

SERMON

PSALM 113

VERSE 5. *Who is like unto the Lord our God, who dwelleth on high?*

VERSE 6. *Who humbleth himselfe to behold the things that are in heaven, and in the earth?*



He Author of this Psalm was *David*; the time, when hee came newly to the Crowne; The matter, praise; To God; Of God; Both joyed in this Text.

100. et Tremul. Annua in 16.

- 1. Majesty.
 - 2. Mercy.
 - 3. The impression this maketh on the Psalmist.
- In which observe Gods

1. Gods Majesty, exprest by,
1. His eminency, hee is *on high*; and that is farther discovered by the Original and fountaine of it, *עליון*; He exalts himselfe on high, so the word signifies.

A Glimpse of Gods glory.

* R. Main.
Mort News-
chim. l. i. c. 11

By the immutability, and eternity of it; He dwells
or dwells on high.
Gods mercy, which appears,

1. Providence
in His
2. Relation.
3. Condescension.

F O R 1. His providence: In that observe.
Act, he beholds.
The Object, and that 1. Things in Heaven.
in doubt; 2. Things on earth.

2. In his exhibiting himselfe by way of Relation, He
is our God.

3. In his great condescension; though he be so high, yet
for the preservation, and gubernation of his poore
creatures, hee abaseth himselfe; i. e. rather then
they shall want governing and sustaining, hee will
take charge of them himselfe, and so far vaile his
glory, as to employ his wisdom, power, and other
attributes for their advantage.

3. The impression that this apprehension makes on the
minde of the Psalmist, and that is *Admiration*: O who
like unto him

1. Gods eminency; He is on high; Therefore stiled by the
a *Prophet*, the *High and lofty one*; and so he is indeed;

1. In respect of place and dwellings; He is in Heaven, sayes
b *Solomon*; and our Saviour in our prayers instructs us to looke
up e thither. It is true, he is in the aereall, and Starry heaven
by his essence and power; But the Heaven of the blessed is
his d *Throne*, that is the place where he chiefly testifies his re-
sidence; not as if he were determined to to that place, as to be
e *excluded* from others; e *The heaven of heavens is not able to con-
taine him, for s he fills both heaven and earth*; but in respect of ma-
nifestation he is said to be there, because in that place he chiefly
g *manifests* his glory and goodnesse.

2. In respect of essence, he is high indeed, unexpressibly high
in excellency above all beings; not h *only* in *Abrahams*
i *phrase*, *The high God*, but in *Dauids*, *The Lord most High*.
Alas, what are all created beings with all their excellencies in
respect of him, but even as k *nothing* and *vanity*, as the *Prophet*

a *Esay 57. 15.*
b *Eccles. 5. 2.*
c *Mark 16. 7.*
d *Esay 66. 1.*
e *1 Kings 8. 27.*
f *Ier. 23. 24.*
g *Esay 63. 15.*
h *Gen. 14. 22.*
i *Psal. 7. 17.*
k *Esay 40. 17.*

A Display of Gods glory.

speaks: *He is the perfectest of all things*; For first, there's no perfection in any created being (if it be not: *a helpe of its necessitie, or a remedic against the evil that is intendant to it*) but we may finde it in albin God as it is in knowledge, strength, habitts, or what ever effects simply *more than* he is the Original and cause of all therefore much more possesse these excellencies then the creatures

Secondly, they are all in God as for a super eminent manner

- 1. For, they are divers things in the creatures, but all in God.
- 2. They are accidents in the creatures, but essence in God.
- 3. They are in the creature with some alloy or biter, they are like the sunne when they shine brightest, yet there are *obscuras spots of imperfection* to be found in them: the Angels the excellenciest of created Beings, are chaungd with folly. But God is *so light That in him there is no darkness at all*

Then thirdly, in respect of measures he is infinitely above them all. Alas they possesse but some small drops in respect of the containe, some poodle glimmering rays in respect of this glorious sunne: in a word, He is an *infinitive Ocean of perfection, without acher brinke, or bottom*.

3. He is high in respect of a *State, and dominion*: Looke amongst all that that he is pleased to grace with the Title of gods, whether Angels in heaven, or men upon earth, and you will finde, *That amongst the gods, there's none like unto him, neither are there any workes like unto his workes*.

First, looke upon all the gods who amongst them, hath the *whole heaven for his throne, and the whole earth for his footstool*, as he hath who hath such vast territories and dominions, who such supreme power and absolute authoritie, & he is the *God of gods, and King of kings*, there's never a resembling or dejected God amongst them, but they are beholding to him for their glory, to his height & honour, to be the *Assembly of the Highest*; if they be higher then others in place or parts, it is from his conyng, they passe with others at such a rate. And as the pouring forth of his creating power made them such, to his excellencie is the measure of theirs: the higher they come to him in point of likeness or employment, & the higher they are in point of estate.

Jer. 10. 10.
 1 Sam. 2. 3.
 Job 9. 4.
 Lev. 11. 44.
 Psal. 94. 5.
 Xerxes, & Ege-
 rias.
 Dionys. de divi.
 nominibus c. 1.
 Sic Aquin.
 parte 1. q. 3.
 Job 4. 18.
 Joh. 1. 5.

Tab. Maymon.
 in more Nevo-
 chim lib. 1. cap.
 20.
 Psal. 86. 8.
 Esay 66. 1.
 Psal. 95. 3.
 Blay 33. 22.
 Jam. 4. 12.
 Rom. 9. 21. & c.
 Revel. 19.
 16.
 1 Cor. 4. 7.
 Psal. 82. 6.
 Psal. 16. 3.
 Prov. 12. 6.
 Dan. 4. 36.

A Glimpse of Gods glory.

4

Looke upon his workes, and he is high in them too, there is none amongst the gods, whose workes are like to his, & they out-passe expression. View this, 1. In the workes of Creation: *Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?* Are not these high workes indeede, thus to forme and proportion our such vast creatures, and that with so much facility, and ease (as the Prophet expresse) with such unexpressible surpassing power, as if he were but spanning, measuring, weighing; can any lesse then a high Almighty Deity doe it? Princes declare their highnesse, by high extraordinary workes; *g Nebuchadnezzar* builds a glorious palace, to discover his Majestie, and great glory; but alas, what is this poore pile to the *laying of the foundations of the earth, and the creating the glorious fabrick of the vast heavens?* which are also the workes of his hands. If we contemplate all these creatures, first, in God, before they had a Being in themselves; (as the *idea*, or *shape* of the worke in the Artificers minde, before he puts his hand to it) so all creatures were in the divine understanding: and here for the farther extolling his heighth, we may well cry out with the Prophet, *Who hath directed the Spirit of the Lord? or bring his counsellor against him? with whom took he counsell? But all this while he was like a craftsman, gloriously shining onely to himselfe.*

Then secondly, looke also upon him in his creating *emanations*; this glorious worke, is unlesse, and now what was hidden before in God becomes manifest; so that thereby *the invisible things of God from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head;* like *Abraham* at his great feast, whereby hee shewed the greatness of his riches and excellence: And indeed what are the creatures, but the *Open shewings* of Gods power, and eminencie; whereby not contenting himselfe with discoveries of his highnesse, and glory in the creation of the heavens, and their glorious furniture of Angels, Sunne, Moone, Starres, and such like, he hath likewise replenish'd the earth, *which also is full of his goodnesse, and glory.*

Then secondly, as all things flow from him, so they depend upon

d Psal. 86. 8.
e Psal. 40. 5.
f Esay 40. 12.

g Dan. 4. 30.
h Psal. 33. 6.
i Psal. 102. 25.

j Psal. 139. 16.
k Plato files
Ludo, *λογος*
ιδωρ.

l Esay 40. 13.
14.

m *Ante omnia
Deus erat solus
ipse sibi et
mundus. et lo-
cus, et omnia,
Tertul. cont.
Prox.*

n Rom. 1. 20.
o Psal. 104. 24.
p Esth. 1. 4.
q *Quid est ex-
cellencia crea-
ture, nisi Dei
exundatio, qua
inferiora citam
replevit? Bern.
r Psal. 33. 4, 6.
s Esay 6. 3.*

upon him; which likewise declares his Highnesse. The greatest excellencies of Being, or *in diuinitate* which we so much admire, as *wisdom, strength, life, holiness, &c.* as much depend upon him, as the *effigies in the glasse upon the substance of the face that causes it: If he turns away his face* i.e. restrain his influence, of sustaining, maintaining grace, and power, *they vanish.* He sustaines, and beares up all, both in respect of *being, excellencies, and operations.* He maintaines, and spreads a table for all. therefore hither they looke with a *craving, imploring eye:* especially in dangers, they that despise his majestic before, now acknowledge his highnesse above all others, for, forsaking their fellow creatures, which are *refuges of lies,* they looke now to the heavens, not to the Capitol: And those that would not owne him before, cry now, *Lord helpe, Lord save,* lowly thereby proclaiming his glory.

9 Psal. 104. 29.
 Heb. 1. 3.
 A.G. 17. 28.
 1 Psal. 104. 27.
 1 Psal. 107.
 Non ad capitulum, sed ad caelum, &c. Tertul.

Thirdly, he to whom all ~~world~~ must needs be on high; but as all came from him, and live upon him, so they ~~all~~ tend to him, as *x rivers which come from the Sea, and returne againe into it.* When he framed all, first the ~~and~~ aynded ~~as~~ was himselfe, his own glory, for which he accordingly ~~sanct~~ them with such severall adaptations, as might without faile, dispose them for, and carry them to this end. Some tend to him, and so praise him Passively, as the excellencie of the worke extolls the workeman: *Thus the heavens declare the glory of God, and the firmament shewes forth his handy workes.* Likewise the Acts of his providence, both of Justice and Mercy, when by an *out-stretched arme* he reduces those *creatures, and things* into order in relation to this end, which otherwise in themselves would prove irregular: *Thus he makes the wrath of man to praise him: as Pharaohs,* when not onely thereby he took occasion to shew how much he was *above* him, and higher then he, by blasting his Counsels, enervating his courage, destroying his powers; But also, when he had permitted: that *burst to rage against,* to bring about his owne designs. *The remainder of his wrath* (as the Psalmist speaks) *God did subdue,* by making the sea his grave. The like we may see in *Julian,* if we consider his bloody resolutions, fierce persecutions, but suddaine and miraculous destructions: the like is euidens in the King of *Affrica,* and many others.

10 Rom. 11. 36.
 Eccles. 1. 7.
 Deum in existens quidem tendit, sed tamen in totum undiq; in se redit. Senec. lib. de beata vita, cap. 8.
 1 Prov. 16. 4.
 1 Psal. 19. 1.
 1 Psal. 76. 10.
 Exod. 18. 11.
 d Sacrat. Schol. Eccles. Hist. II. 3. cap. 18.
 e Elay 10.

Others

A Glasse of Gods glory.

Psal. 24. 6.
 Domine fecisti
 nos ad te, &
 inquietum est
 cor nostrum
 donec requiescat
 in te, Aug.
 conf. l. 3. cap. 1.
 M^oya x^oalpa
 p^oka no^olu.
 M^oya x^oalpa
 u^oavrov av^oav.
 Synel. hymno 2.
 Psa. 93. 25. & 6.
 Psal. 63. 8.
 b. Vt curat vi-
 ra mea in am-
 plexus tuos, nec
 auertetur donec
 abscondit me
 in abscondito
 vultus tui.
 Aug.
 i Revel. 5. 13.
 k Dan. 7. 10.
 Rev. 5. 11, 12.

Others tend to him *Altogether* by way of *intention*, propounding this high God to themselves as their *ultima* end, and saym. They looke up to him as the *only One*, in Injoyment of whom they can be perfected. Therefore move towards him as their *Center*, and cannot finde quietnes in themselves, *until*, and *no farther*, when they rest in him. Their wish is, that they may by every act and duty they performe, be thereby carryed into his embraces, and never leave off, till at last they be swallowed up of his unspeakable glory.

That whether we consider Gods *Sanctity*; *Dwelling*; *Dominion*; or *miracles*, we see in all the *High* of his words, the *High* of his

Quest. But how high is he?
Ans. 1. So high, that all creatures bow before him, and doe homage to him according to their severall *aptitudes* and abilities. Saint *Iohn* brings them all in, attributing to him, and so putting from themselves, bur setting on his head, as a royaltie due onely to him, the crown of glory. *And every creature* (saith he) *which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are therein, heard I saying, Blessing, honour, glory, and power be unto him, that sitt upon the throne.* Some by way of subjection, stooping to him, & Angels, and Saints they worship him, acknowledging his highesse, by denying their own, but setting up his will as their supreme law & excellencie, cast down their crowns, and vaying their glory, they cover their face, and make his glory the object of their admiration. 2. Others acknowledge his eminencie by their *Conservation* upon the least shining forth of his glory, when he discovers but the emblems of his greatnesse, *Devils*, *terribles*, *Men*, *quakes*; and as the wormes when a thunders wringles into the corners of the earth; so, for all mens, *lofty* looks, though when all is quiet, they may puffe up themselves with conceite they are, something more then ordinary, like *Caligula*, who fancied himselfe a God imitating *Ioues* thunders. But when the true God gave forth this voyce of his Majesty from heaven, what before was so high, was now as low, and poore in his Spirit, covering his eyes with his cap, running under the bed, or into any bunch-hole for preservation; so that the Lord arise to *smite the earth*, and the tallest God as the highest, when the *best* of spirit *negodly* men, can dare it no longer, but will thinke the holes of the rocks, and

Eccl. 6.
 James 2. 19.
 Eccl. 7. 14.

Suction. in
 Calig.
 Eccl. 2. 19.

cave

cases of the earth to be their best fence and shelter.

Thirdly, even inanimate creatures by *p. complacenc* with, and ready subjection to, the *impressions* of his power; *q* the lightnings flye, the sight ayming thunderbolt makes speed at his direction, the best impression of his power; if he doe *r* but *touch* the mountaines they smooke, and the hills tremble: *s* But if he be angry he rebukes the sea, and rivers they dry up; *Babylon* *Garnall*, *Lebanus*, *Languish*, the mountaines quake at him, the hills melt, and the earth is burnt up at his presence yea the world and all that dwell therein; Who may endure in his indignation, alas, none may behold him, his wrath is so high, ore-topping the creatures weaknesse, that it is all one whether it be against a man or against a Nation. 2. He is so high that he surmounts all created capacity to comprehend him. *Caust thou* (saith *Zophar* the *Naamathite* to *Job*) *by searching finde out God? canst thou finde out the Almighty to perfection? It is as high as the heaven, what canst thou doe? deeper than heh, what canst thou know? the measure thereof is larger then the earth, and broader then the sea.* So that indeede in *David's* phrase, his greatnesse and eminencie is *unsearchable*. This that heathen *Philosopher* *Simonides* well exprest when being injoynd by *Hiero* the Tyrant to tell him, *what was God*, he required for solution, *first* one dayes respite, but at the end of that two, when they were expired foure, still doubling his time for inquiry; till at the last being by the demander askt the reason of his delayes; he told him plainly; that by how much the more he thought of God, by so much the more he apprehended the impossibility of declaring what he was: In a word; he is so high; 1. That no bodily eye hath ever, ore can possibly see him: 2. Therefore if we read of *Abraham*, *Isaacs*, *Esay*, *Ezekiel*, or others, of whom the contrary seems to be asserted; we must understand it thus; that indeede they did see *of* *Medebarah* *ie* *to Harozebe*, *i. e.* the Chariot in which God rood, but not the rider in it; they saw some created image, glory, where by he was pleased for the present to relieve his more immediate presence, but not himselfe. 2. Neither can the eye of the understanding perfectly reach. He dwels in such *inaccessib*le light; that no mortall eye can attaine to; nay; (but through vailles, and clouding, yet proportionating meditations) get the least glimpse of; and that not by direct view of God in himselfe, but in

p Hab. 3. 9,
10, 11. Elay
48. 13. Dan. 4.
35.
q Job. 38. 35.
r Psal. 144. 5.
s Nahum 1. 4,
5, 6.

a Job 34. 29.
b Job 1. 7, 8. 9

c Psal. 145. 3.
d Maulis. Loc.
com.

e 1 Joh. 1. 12.

f 1. Myrmor.
more New test. m.
16. 3. 502. 7.

Naxian. 1.
Theo.

ther (as *Naxian* expresses it well) as weake eyes gaze not on the sunne in its Orbe, that's too bright, but on its resemblance in the water; so we on God in his Word, and workes, in, and upon which he hath left sufficient manifestations of his emnencie, to attract our spirits, lay low our lofty mindes, and make us live by the apprehension of them: yet must we not thinke, that because by his mercy we reach some little glimmering beame of his infinite unexpressible highnesse thus (as it were) at the second hand, that therefore we either doe, or can by any meanes ever be able perfectly to measure his highnesse; which no created line, or understanding can ever doe, no not angelicall, there being so vast a distance betweene an infinite glory, and a finite capacitie. We see indeede, the eye of our body may be fill'd with the sun brightnesse, but it is impossible that so narrow a receptacle should perfectly containe such a large glory: So, although the Angels understandings now are, and the Saints hereafter shall be fill'd brimfull with the cleare manifestations of Gods emnencie and glory, yet that they can fully reach, or perfectly containe the exact, and precise knowledge of it, is an error so grosse, that it much more deserueth pity then confutation.

If he be so high, that no created line can measure him, either of Angels now, or Saints hereafter: alas, how much lesse can we dream of doing it here? Considering likewise (which further discovers his emnencie) he is so high, that, 1. He surmounts all creatures, he hath no parallel. 2. *g* Surpasses all notion. 3. *b* Is above all name. When *Mansab* inquires after his name, the answer is, *Tis Wonderful*; e. I am call'd as I am call'd, but such is thy weaknesse, that it surpasses thy conception: so *Rede, Victorinus*, and others on *Exodus* interpret it. 4. He must needs therefore be beyond the tongues expression, if he be above the mindes apprehension; and so indeede he is incomprehensible by the mind, unexpressible by the tongue, as *Synesius* speaks.

To close this Doctrine; he is indeede like the poole *Polycritus* writes of, cited by *Aristotle*, which in compasse at the first scarce seem'd to exceede the breadth of a shield, but if any went into it to wath, it extended it selfe still more and more: so is it with Gods glorious excellencie, which though at the first to a carnall eye it appears but small, yet the more the mind

g *Ista de Deo di omnis, quia non invenimus motius quod dicamus, &c.*

Aug. Serm. 40. de Tempore.

b *Vide Naxia. Orat. 36.*

Afri vocant Deum ignotum

Amon, i. o. Heus tu quis es? Plu.

lib. de Iside & Osir.

i *Πολυκριτος ονομαζετο, απηλετο*

το ονομα, Synes.

h *Aristot. de mirab. l. auf. culc.*

is exercised about it, the larger it shewes, till at the last it proves incomprehensible, and the understanding be swallowed up by it.

Itantum recedit quantum capitur, Nazia. Oratione p. 1. ma.

Now let us come to the application of this truth, wherein I shall onely speake of what I conceive may be most apposite to further us in the present duty of this day, and of most concernment to our selves here present.

And here first, we may justly take up a sad complaint, that seeing God is so high, we should be so unworthy to bring him so low and debase him as we have done. Have not we given him just ground to put that question to us (or rather complaint) *m* Where is my honour? Where is it indeede? unlesse it consists in giving him, 1. Onely a body without a soule: as if he were not the God of both, or would be satisfied with the one without the other, or did not deserve both. 2. Or if the best part, yet in that the worst, and lowest place, as if some empty peece of vanity did better deserve the throne, then the God of glory. See it in those two strong passions onely of love, and feare. Alas, first In our love, and estimation, doth not the covetous person set up his gold above his God? the ambitious his honour? the uncleane person his harlots, those unhappie sacrifices of publike lust, as *P* *Tersullian* saies them? and in truth, every one without Gods grace, his will, with a little inverting the Prophets phrase, we may truely say, that according to the number of their lusts and humors so are their gods. *v* *Hesiod* sayes there are thirty thousand. And the spirit of the *Egyptians* was so low, that the meanest creature was good enough to make a god of; the truth is, there is nothing so meane that a carnall heart will not Idolize, and advance in affection above the Highest; if it bear a proportion to it selfe, it will make a god of it. Not by externall adoration, that's too grosse, but by internall affection, and bestowing the heart upon it, which is as really setting up a false God, though not so palpable, as the former. But perhaps because like *Israels* Elders in *Exekiel*, men act this privately, they will deny it, and pleade not guilty: Therefore, that we may no longer shift this off, but receive conviction of it, consider for discovery these three things. First, which way runnes the current of our thoughts? spend we not more? dwels not our hearts longer, and that too with greater content

Vse 1.

m *M. l. 1.*

We have brought God low. n *Esay 29.*

Qui totum hominem condidit, habere eum communem cum adversario non dignatur, Greg. Magn.

In felicissimas publicarum libidinum victimas, Tertul.

Teic id mehol ionu in honi rudo borean Adorati nro cu' hanc Syn in ar. q. q. on.

q *Jer. 11. 13.*

Hesiod.

c *Ezek. 8.*

on other objects, then on God? Remember our Saviours rule:
 s. Mat. 6. 21. Where the treasure is, there will the heart be also. Secondly,
 have not other things a stronger influence into our actions then
 God, we will doe more for them then him; for did not riches
 justice, honours provoke, pleasures allure it is much to be feared,
 that most would (command God what he please) prove uselesse,
 inactive, burdens to the earth that beares them. Nay doe we
 not see the prevalencie of these? for what is it most men will not
 doe to gaine them? forgoe faith, and truth, Religion and piety,
 as Demas who forsooke his ministry, because he saw it was
 no thriving way, and went to *Thessalonica*, a there turning Idola-
 trous Priest: *Sudas* will sell his master, and what not? Thirdly,
 they are most hard to part with: for if a separation be endea-
 voured to be made but onely in point of affection; away with
Amos, imprison *Nichaiab*, pursue *Eliab*, behead *Iohn*; they dog-
 like, snarle at the chains that restraines them, and like some
 lascivious novice, *b will not endure sound words*. But if once it
 comes to an actual separation, they are as deare, and they will
 as easily part with their blood as them: the breaking of a deb-
 tor, the budding of disgrace, (as in *Hamans*) you may read in
 their face, you neede not aske what ayles them; nay many
 times their burden is so great, as they apprehend, that (to use
Jobs phrase) it makes some chuse strangling rather than life. But
 no such adoe for this high God; there is none sayes, *Where is
 where is my maker?* he may be where he will for them, so they
 have the world at will: and indeede, if at any time they looke
 up to him, tis not to honour, but make use of him for their
 owne carnall ends: In a time of dearth, or other misery they
 will g. howle upon their beds, not for their God, but for their *corne,
 oyle and wine*, for such things as they stand in neede of; but care
 not, were it not for these things; what becomes of this great
 God; or how much they sinne against him. Secondly, is it any
 better in our feates? Indeede we talke much of fearing God,
 but where is the man that lifts up God on high in his heart, by
 making him his dread? That acknowledgeth so his eminencie
 with reverence, as to stand in awe of him above all creatures?
 Alas, first, how heedlesse are we to provoke him, *drinking in
 sinne, as the fish doth water*, without any dread at all, *making a
 sport of sin*, whereas true feare would make us reverence his

Commandments to do them, it would make us to hate sin,
 and abstaine from it, where no eyes sees: and give up our selves
 into what he enjoynes with a strife and contencie. Secondly,
 how regardlesse of making up our breaches? we can eat and
 sleepe, and be merry, when our provocations lye upon us; like
 9. *Leppes* brethren on the old words, and never heede them.
 Thirdly, how incredulous and sleighting of his judgements:
 whereas, if we feared him, we would feare his blowes: either
 because we see them not; or Gods patience suspends the exe-
 cution of them, to draw us to repentance; we say they shall not
 come. Though they hang in the throning which cannot lye,
 we say, *the words of the Prophet shall become as wind*. Though
 they be evident in the causes procuring, as vapours ascending,
 clouds gathering, yet we say they shall not be. Though they be
 manifest in the parallels of our condition, which are left up
 on record in Gods booke, and evident elsewhere, yet we dread
 them not; as if either he that cannot lye, had mistaken; or Ju-
 stice is fickle for our sakes, and in our particulars would become
 partiall; or his mercie could be withstood, or stood under
 in executing wrath by our weaknesse. 'Tis a sad case my bre-
 thren, that nothing but blowes will make us feare; when God
 falls a plaguing, then usually men a feasting. The *Egyptians*
 were gallant enough till Gods blowes made them sloop, and
 the *Philistines* high martchen enough, when the victory fell on
 their side, and the Arke to boote, they thought they had met
 with another Dagon, such a god as their owne, with whom they
 might be bold; but when he puts forth his power, as a man that
 wakes out of sleepe, and strikes his enemies (as the *Psalmist*
 speaks) in the hinder parts with Emrods, then they feare. But
 O how deplorable a thing is it, that even this feare usually lasts
 not long; when plague, sword, famine, or the like judgements,
 come first upon us! They are like the blue that *Jupiter* in
 the fable shot down among the croaking frogs, which at
 first was so terrible: but happy was he that could soonest flye, and
 get farthest off into the secret hole; but when they were a lit-
 tle better acquainted with it, they put away their dread, and
 now being fearless, hop, and leapt upon it: so as the judge-
 ment continous, our feare growes lesse, as if either God had stir'd
 up all his wrath, and so in time it would come to nothing: or
 because

Prov. 8
 Gen. 42. 18.
 2 Chron. 19.
 9.
 Mar. 24. 38.
 Gen. 37. 29-4
 Psal. 119.

Psal. 10. 45.
 Rom. 2. 4.
 Jer. 15. 3.

1 Cor. 10.

Psal. 74. 65.
 66.

Euripid.

a Eſay 28. 25.

because others were swept away by the *overflowing ſcourge* and we respited, that therefore for the future it shall not *come nigh us*. So that by what hath beene spoken 'tis sufficiently plain, that both in our *love*, and *fears*, we have brought this high God exceeding low.

b Mat. 22. 34.

c Pſal. 57. 8.

3. 4 Out of the abundance of the heart the mouth speaks: O how in many places of this Land are mens glory (So the Psalmist styles our tongues) become their shame! speaking of his glorious and reverent name, at which Angels are full of holy tremblings, with such lightnesse, and vanity; not lifting it up as their badge, glory, banner, as the *d* third Commandement injoynes. Nay with such impiety and prophanesse tossing it to and fro, as if their speech could have no grace, but in Gods disgrace, nor they honour, but in his dishonour; as if *Augustus Caesar* were a dealing with some god-*Neptune*, or the *c* three *ſonnes* trying their archery at their fathers heart, to see who can shoote highest. Remember God will not hold such guiltlesse, he hath profest it: *f* there is a roule of curses gone out to execute Gods vengeance on such. And if the pettiest Prince will not endure to have his name abused and sleighted; neer thinke the highest will permit it: no, he hath threatned that for is the *g* Land shall mourne, and the inhabitants besheew the time that ere they did so. And thus you see the indignities we have put upon him, and how low we have brought him in himselfe.

d Exod. 20. 8.

NON quod signis. elevavit tanquam vexillum.

e Lonic. Theſſ. Hiſſor.

f Zach. 5. 3.

g Hof. 4. 2. 3.

h 2 Cor. 3. 18.

i Pſal. 119. 9.

j James 1. 18.

k 2 Pet. 1. 19.

l 1 Pet. 3. 2.

m Jer. 8. 22.

n Eſay 12. 3.

o Ezek. 22. 8.

p Hof. 8. 12.

q Mal. 1. 13.

r Jer. 23. 33. 34.

Quanto melius

est nonnullis

omnino non au-

dire verbum

Dei quam au-

dire cum mali-

zia, vel cum re

cum hypocriſi,

&c. Hilar. in

Pſal. 118.

Secondly, have we not used him, as ill in his Ordinances; Ah alas! here we have brought him exceeding low indeede: though his Word, and Sacraments be, *b* Glasses manifesting his goodnesse and glory, Thrones of his Majestie, *i* Channels of grace, the soules *t* light, *l* food, *n* phyſicke, *n* wells of Salvation; Yet how have we *o* despised Gods holy things? *p* the *great things* of his seeme to us but *ſmall*. Our fathers would have beene glad to have had their eyes blest with seeing what we have seene, and eates, with hearing what we have heard: But alas, with those in *q* Malachi, *What a wearinesse is it to us?* we are quickly out of breath, soonetired with duty; Gods Word is *r* a burden to us. There are too many amongst us that thinke, there is no such great need of these, they can doe as well without them. And o how sad a sight is it to any Godly mind

mind to see, with how much irreverence, and disrespect we use Gods Ordinances, though he command the contrary! were it but the letter, or token of some great Prince, our reverence, and respect would far exceede, what we shew to these. This is a too too common, but most grievous fault. Nay, how have some indeavoured to suppress them if not in being, yet in respect of puritie, and power: as if, so we had the things, and did the outside of the worke for fashions sake, 'twere no great matter after what sort we did it; or whether we were advantaged by it or no.

3. We have used him as ill, brought him as low in his servants. 1. In his common traine; his Saints, though they be his, *u Image, w chiefe treasure, x Jewels, favourites of heavens, x Blessings* to the place where they be, *x pillars to keep off ill, prevailing Jacobs to procure good*, a deare to God as the apple of his eye, b such whose grace or disgrace he owines as done to himselfe, yet how have they beene despised, and sleighted in their thoughts by this generation, accounted as the off-scouring of the earth, the foules of the age? The better Saint the worke esteeme; they have beene accounted as *x broken vessels*, good for nothing but the dunghill; *f signes and wonders in Israel*; the *g Song of drunkards*; the *h mirth of fools*: What names have beene invented to brand and disgrace them with? what slanders and calumnies have not beene raised on them? that they are the *i pests* of kingdomes; *k troublers of Israel*; *l rebellions* against all lawes; not for the profit of the Common wealth, that they should be permitted to draw in the common breath? how *m watching for their halings*; how *n glad of their falls*? How joyfull of catching at, and take up any ill rumor of them? how insulting over their weakenesse? how wittie to revive the *p old Primitive sounders*? and in a word, how cruell and mercilesse to them, if they fall under their power? The *q Naturalist* sayes the Tigers rage is stirr'd up, and exasperated by smelling the fragrant sent of spices: I am sure 'tis thus with them, for doubtlesse, because *x they abstaine from evill* (there is the cause) *they make themselves a prey*; they runne not with them to the same avorsse of riot, but *x their wayes are of another fashion*: there is cause enough; they shine as light, in the midst of a froward and perverse generation, there is the true ground of the quarrell, what ere they pretend to the contrary. Well here-

s Levit 26. 2.
 Eccles 5. 1.
 Psal. 95. 6.
 1 K 17. 17
 2 K 19. 24
 2 Tim. 2. 17
 2 Tim. 3. 3
 1 Cor. 4. 13
 Psal. 31. 22
 Esay 8. 18
 Psal. 69. 12
 Psal. 37. 15
 16.
 Act. 24. 5.
 Luc. 18. 17.
 Esth. 38.
 Christiani ad ignem; Christiani ad leones, &c.
 Jer. 20. 10.
 Psal. 35. 25,
 25, 16.
 Psal. 41. 8.
 Euseb. Hist., Eccles. 1. 9. c. 5.
 Plin. bist. nat.
 Esay 59. 15.
 1 Pet. 4. 4.
 Wisd. 2. 15.
 Phil. 2. 15.
 Ponus homo, Gd. Christianus, &c.

by the Saints have their hearts, as well as their hands, fill'd out of the bitterness of their soules they cry; Let me tell you in our Saviours phrase, *God will avenge his Saints and that speedily.* If their prayers ascend, and cryes enter into the eares of the Lord of Hosts; the earth shall know their folly, and the next newes we heare is; thunders, lightnings, earthquakes, and terrible judgements upon the world, to testify Gods indignation for his peoples unworthy usage.

2. In his more speciall servants, his Ministers. Are not they Gods mouth? *a* *Embassadors* to his people? are not they the *Pen*, and the *holy Ghost* the *Inke*; where with the grace and mind of the ever glorious God is written, on the fleshy tables of his peoples hearts? Doth he not so farre owe them, as to say, *c* *He that heareth you, heareth mee, &c.* Yet how in diverse places of this Kingdome, have many of these borne sleighted, mist, discouraged, threaten'd, robd of their livelihood, their mouths stop, and al manner of indignities cast on'to them; and what's the cause? Alas, if they would but have *d* modified, and brought downe their light to the alloy of the times; that their words might have bene as the rest of the Prophets; if they would but have quencht their zeale; abated of their diligence, and widened their conscience in a way of blind obedience, to have swallowed Camels, they might have done well enough. But if Christ himselfe sit *e* *at the refiners fire, and sellers soape to purifie, and cleane the sons of Levis; they will never endure his coming.* *b* There are a people I have read of; that curse the sunne when it rises; but 'tis because it scorches them: *i* *John* is too burning and shining a light, to be long endured; and was it not plaine dealing brought thar glorious Prophet *Esay* to be sawne in peeces? *f* *Saint Ierome* tells us, it was first because he said he had seene the Lord; and secondly, because he call'd the great ones of *Babylon*, *Rulers of Sodom*, and *rulers of Gomorrah*, who were indeede their *crack potts*. 'Tis a sad thing to brethren, and worth our laying co heart this day; to call to minde, what nets have bene spread; what snares layd; what traps set, what superstitious, if not superstitious ceremonies revived for the suppression of faithfull painfull Ministers; whereas, give me leave to tell you my thoughts freely, I conceive 'twere better that *Cesar* should breake all *o* *Vatins Palmes* curious glasses, then that

Psal. 123.

3. 4.

Luk. 18. 7. 8.

Revel. 8. 7.

&c.

Jer. 16. 19.

2 Cor. 5. 20.

2 Cor. 5. 3.

Luk 10. 16.

Eccl. 30. 10.

1 King. 22.

13.

Amos 7. 1. 2.

13.

Mal. 3. 2, 3.

Strabo l. 17.

Sic in fabula.

Rana Solis nuptias exequantur.

Asup. fab.

Revel. 16. 8, 9, 10.

10.

Joh. 5. 53.

&c.

Hieron. n

Esai c. 1. ex

Kahir s.

1 Ely 6. 1.

1 Ely 1. 10.

1 Ely 5. 1.

1 Ely 10. 1.

1 Ely 10. 1.

that they should break the bond of charity, or the breach of them be the occasion of so much inhumanity as heretofore.

4. To name no more particulars; we have brought God as low in his Day, as in any of the former: though it be a Day of commemoration of one of the greatest mercies; *p* a Day of speciall communion with God in his Ordinances; *q* a signe betweene God and his people; a type of our eternall rest in heaven; a Day of Gods owne institution; yet how in many places of this kingdome hath it beene prophaned? We have beene so farre from calling it *Honourable*, that we have made it *Ordinary*; a Day *r* of sports, pastimes and recreations; we have *s done our owne works*, and *spoke our owne words*; Nay, alas! in many places, there is no day in the weeke, wherein the devill hath beene more served in revellings, drunkenesse, and all manner of ungodlinesse, then on that Day. We have beene so far from esteeming it a delight, that no day hath beene a greater burden to us, accounting the worke of that day most irksome, and the time most tedious.

And thus you see a sad sight, how both in Himselfe, his Ordinances, Servants, Day, we have offered indignity to the Highest, and brought him low amongst us in this Kingdome.

O, how hath God thundered against these abasings of him in his word! "Do we despise him? there is contempe for us; Do we sleight his Ordinances? there is diseases to consume us; Do we trample upon his Saints? there is destruction to overtake us; Doe we prophane his Sabbaths? there is desolation to reward us; Nay, hath not God executed his fierce displeasure for these indignities upon transgressing Nations? What brought ruine on Israels Kingdome? were not these the cause? What desolation on Judah? were not these the sins? We need not goe to Shiloh; alas, nigher hand we may behold, in Germany, Ireland, sad spectacles of Gods revenging Justice. Nay, even at home, how fast doe the clouds gather threatning tempest? Our heaven is darkned, our Sun and Moone withhold their light, our Stars have lost their luster, our Land trembles, the foundations shake; and may we not feare that these iniquities in us make our condition like smiall Judahs; as a *breach in a high wall* (as the Prophet elegantly expresth it) *whose ruine cometh in an instant when least expected?* Or (as it followes) as the

p Nandua
anima.
q Ezek. 20. 20.

r Sabbathum
vituli aurei.
Exod. 32. 6.
s Elay 58. 13.

t Amos 8. 5.

u 1 Sam. 2. 30.
w Levit. 26.
15. 16.
x Luke 18. 8.
y Levit. 26.
34. 35.

z Ezek. 22. 24.
&c.
a Zach. 7. 13.
&c.
b Chron. 36.
15. 16.

b Elay 30.
13. 14.

c Ier. 7. 4.
*d Dum sancte
 vivimus D. mi-
 ni sumus, &c.*
 Hieron.
 e Mat. 3.
*f Non queritur
 successio carnis,
 sed fidei heredi-
 titas.* Aug.
 g Ier. 22. 24.
 h Dan. 5. 1. &
 verse 30.
*Tranquillitas
 illa tempestas
 est.* Bern.
 i Hof. 7. 9.
 k Ier. 18. 7, 8.

breaking of a Potters vessel all to pieces without hope of repara-
 tion? What shall we doe? Shall we cry the *Temple of the*
Lord? *d* that will not serve; or plead *e* *we are Abrahams seed?*
f it will not excuse: If we were *g* *Canaanites*, as the signet on
 Gods right hand, these things would pluck us thence. Shall we
 carowle away our scares like *b* *Belshazzar*, besieged by the
 Medes and Persians? Or like the Cyclops, immure our selves
 in our caves of carnall confidence without all dread? Or like
 the Thracians when it thunders, shoot up our arrowes of defi-
 ance against the Highest? Alas, hereby wee may make our
 ruine more swift, more certaine, but not evade it. If now the
 i symptoms of our misery begin to shew themselves, we would
 not palliat, but thoroughly cure Englands malady; wee must
 take away the cause, and the effect will follow: first quit our
 selves of these indignities we have offered God, *k* and then we
 may assure our selves the quarrell is ended. And that wee may
 do so; give me leave to shew you, 1. First their *rise*, the roots of
 bitterness from whence they spring. 2. And then their *Remedy*.

1. As I conceive, these are the roots of bitterness, from
 whence debating of God in this kingdome arise.

1. The lewd lives and wicked actions of some that professe
 Religion, & pretend relation to the Highest. They have *Isaachs*
 voice, but *Esaus* hands; either they are *m* *idly busie bodies*, not wor-
 king at all, but only prating of Religion; or if they do work, they
 are *n* full of deceit, and all manner of injustice in their dealings,
 like the Harpies, Virgins faces, but Vultures talons: for, looke
 into their trading; what *o* unfaithfullnesse, over-reaching,
 couenaunce? weigh their words; what lying, slandering, back-
 biting, censoresnesse? Look into their actions; what griping,
 oppression, cruelty shall you finde? Alas, these are so farre from
g *gracing the doctrine* of the Highest, or causing others by their
 example, to *r* *give him glory*, that by their carriage the troats
 of ungodly men are opened wide to speak evill of Religion, and
s *blaspheme Gods name*. They are stumbling blocks in the way of
 others; but I wish they would take so heast those dreadful
 words of Christ, *t* *Offences must come; but wee will not be those* by whom
 they come; it were better a millstone were tied about their
 necks, and they cast into the bottom of the sea, &c.

2. Multitudes of errors that daily spring up amongst us,

Men

l De fide cuius-
 que magis oculis
 quam auribus
 credenda sunt.
 Rufin.
 m 2. Thef. 3.
 10. 12.
 n 1 Pet. 2. 13.
 15.
 o Mic. 6. 11.
 p Ier. 9. 3.
*Crimina qui
 cernunt aliorum
 nec sua cernunt;*
*Et i sapient alii,
 desipiunt sibi.*
 Owen Ep.
 Mat. 7. 5.
 q Tit. 2. 12.
 r Mat. 5. 16.
 s Rom. 2. 24.
 t Mar. 18. 6, 7.

Men dreame their Midianish dreame, and tell it for Gospel to their neighbours. O! how is our Kingdome pestered with Paganisme, Socinianisme, Arminianisme, Anabaptisme, Brownisme, Popery, Libertinisme, and what Sect findes not abettors in our Land? How doe these spread like a *u gangron*? and get ground every day? how do they like the Locusts of Egypt corrupt and destroy our Spring, our hopefull youth before they come to maturity? Alas, how is the peace both of Church and Commonwealth, by these disturbed, and the unity rent in pieces? How are families disjoynted, and the Kingdome divided within it selfe? what heats are struck amongst neereft friends for these? what malice, heart-burnings, and ingagements against each other? so that wee may well revive that expression used by *u Ammianus Marcellinus* (a sad thing that a Heathen should see such hellish miscarriages of Christians towards each other) There are no beasts to men (saith he) so cruell and deadly, as Christians are. Well; hereby there are many corrupted, and drawne away; and very many turne Scepticks, concluding nothing is matter of Religion, nor much regarding piety, truth, Saints, Sabbath, or ought else that is spirituall, debase God in all; for they conceive, that either in these there is no reality, or if there be, that it is far above their ability ere to reach it; and under these discouragements they sit them downe, resolving to give themselves the raine in carnall liberty, and never to trouble their heads or hearts about such inquiries, or the practice of things so controverted as these are.

3. Heapes of base and unworthy Ministers, they bring God low; when they are such, either in respect of,

First, Gifts and abilities. *x* Lanthornes without light, breasts without milke, *y* clouds without water, eyes without sight, *z* guides without eyes; they are so far from the Apostles humble exclamation, *a* *Who is sufficient for these things*, that in their opinion, he that is good for nothing else, is able enough for this: If we have a child we know not what to doe with, *o*, make a Minister of him! When all trades faile, are there not too many make this their last refuge? Thus the *b* *basest* of the people are thrust on God, who (to use *Rehobams* phrase) are good enough to serve *daughters* gods, or the *seruant* are no gods, but not the Highest. It is Gods custome, first to gift, and then to im-

Errorum cause sunt.

1 *Au. d. d. d. d. d.*

1 Tim. 6. 4.

2 *Olyquid d. d. d.*

2 Pct. 3. 16.

3 *Philosophie abusus.*

Colof. 2. 8.

ut *Arius, Ar-*

rius, &c.

u Tim. 2. 7.

u *Nulle in se- ste hominibus bestie, ut sunt sibi ferales ple- riq; Christiani* Ammian. Mar- cell. lib. 2. ca. 2.

x *Esay* 41. 19.

y *Jude* 12.

z *Zach.* 11. 16,

17.

Mat. 15. 14.

a 2 *Cor.* 2. 16.

b 2 *Chro.* 13. 9.

c Vide Aynworth on Gen. c. 20. ver. 16.

1 King 7. 15. compared with

2 Chron 3. 15.

Allow for the basis one cubit and it doubles the number.

d Esay 3. 12.

e Rev. 8. 9. 11.

f Jer. 23. 16.

g Ezek. 33. 7.

h Jer. 23. 28.

i 1 Pet. 5. 3.

k 1 Tim. 4. 12.

Esay 52. 11.

*Quod lumus profi. sione, a-
ctioe potius
quam nomine
demonstremus.*

*Et nomen congruat actio-
ni, actio respondeat
nomini, ne sit
nomen inane &
cicex immane,*

*&c. Amb. 1. De dignitate Sa-
cerdotali. c. 3.*

1 Mar. 23. 3.

m Rom. 2. 21.

n Perit pietas à Sacerdot. &c.

Bern. in Cant. Hof. 4. 9.

Non arbitrator inter Sacerdotes multos esse qui salvi fiunt, &c.

Chryl. Hom. 3. in A. G.

o Levit. 21. 22.

p 1 Tim. 3. 2.

q 1 Sam. 2. 12.

r Esay 56. 11.

ploy, as he *Bezalel*; and as for the measure, we shall finde that God appointed, both the weights, and measures of the Sanctuary to be twice as large as those of the Common-wealth; to shew, that he expects much more in those that serve him there, then he doth in others.

Secondly, base in judgement, and opinion. *d* O my people, thy teachers have made thee to erre, and perverted the steps of thy way! A sad complaint; the people cry for bread, and they give them a stone; for meat, and they reach them a Serpent; for drink, and there is none proceeds from these fountaines, but deadly streames; for vision, and they hold out to them the thoughts of their owne hearts, dreames of thout owne fancy. They are farre from being what God requires they should be; cleane Mirrors, to receive the beames of Gods truth into themselves, and then by reflection to cast forth those beames upon the people: what they speake, they should receive *s* from Gods mouth, not the forge of Hereticks. It ought to bee their care, *b* to separate betweene the precious and the vile; but this some cannot, others do not, and hence come such creature advancing, but God debasing errors daily to spring amongst us.

Thirdly, base in life and practice: Whereas they ought to be *i* examples to their flocks, and to goe before believers by way of practise, in *k* conversation, charity, spirit, faith, purity, as the Apostle speakes; they are so farre from this, that although perhaps, like high-way hands, they point out the way to others, yet walke not therein themselves; just like the *l* Pharisees, they say, *i. e.* they can teach others what to doe, but *doe not, i. e.* they practise not what they preach; *m* nay, they *doe the things they forbid to others*; They preach a man should not steale, commit adultery, &c. *n* yet they do. By their example they infect more then their paines cure. God required in the Old Law *o* they should be without blemish, by way of qualification; the same is required in the *p* New; for if they be like old *Elies* sons in their lives and doings, they will not only bring judgement on their owne soules and bodies, but bring God low in the eyes, and make (as they did) his service stink in the nostrils of the people.

Fourthly, or else they are base in paines, and discharge of their duty. They will take the *flavour*, but the *stock* may taste as

it will for them: It may be (except to gather their in-come) they will scarce vouchsafe to a visit: they little regard the Apostolicall injunction of being instant; and preaching in season, out of season; or the woe threatened in case of non-performance; they love to slumber, sleepe, lye downe, their carnall ease; the wolve may devour, the enemy know what takes his please in their field; Thus carelesse are they of Gods dishonour, and regardlesse how low men bring him.

4. The remilnesse, and coldnesse of many Magistrates in drawing the sword of Justice against bringers of God low. They are not affected with Gods dishonour as they ought to be; they can well enough indure (a contrary to Moses president) to have Gods name struck through, torne in peeces; and trampled on by bloody oathes; his day prophand, his Ordinances neglected, or slightly note, his people wronged, and abused; yet here like Davids Idol; they have eyes, and see not, eares, and heare not, &c. but if by complaints made to them, they are forced to heare, they think as slightly, and accordingly proceed, as sometimes Festus did to Paul, and his cause; as if these things were not worth their heeding; which slighting and regardlesse of theirs, strengthens the hands of God-debasing people in their prophandnesse.

5. The ill example and discountenance of Superiours. If the great ones be chiefe in the fault, in such a time, it is no marvel if the people be infected with it; we see a man of quality can no sooner take up a fashion in habit; but thousands follow him; the truth is, there is nothing hath greater influence upon the multitude, nor sayes more with them, then the example of their betters; if they see chiefe men slight all piety, the people will do so too.

6. The crosses and meannesse (for the most part) of Gods people. A poore people, and afflicted, that is their character. Christs disciples were not only contemned to the Emperor, but persecuted for their meane condition; thus these to the great and wise ones of the world; and for their sakes, Religion.

7. The cowardice and faint heartednesse of those that are religious. If they come into the company of godlesse men, they dissemble what they are, for feare of a displeasing men; of be-

2 Tim. 4. 13, 2
Gal. 5. 11.

1 Cor. 16.
Ezay 56. 10.
in P. 2. 10.

abfemia lupi
invadendi oca
stocem prabet.

Athanas. Apo
log. ad Con-

stant. Imperat
x Mat. 13. 25.

y Levit. 24. 11
&c.

2 Tim. 4. 13, 2
&c.

x Pl. 1. 15. 5.

x Act. 15. 19.

x Act. 15. 19.

x Act. 15. 19.

x Act. 15. 19.

6 Ezra 9. 2.
c Athiopes
corum Principi

infirmitates
imitant, &c.

Diod. Sicul.
d 2 Chro. 12. 1.

2 Chro. 36.
12. 14.

e Zeph 3. 12.
f Euseb. Hist.

Eccles. 1. 3. 16.

g Ioh. 7. 48.

h Ioh. 3. 2.

i Ioh. 7. 12.

1 Ier. 9. 3.

1 Mar. 5. 16.

1 Psa. 44. 23.

1 Psa. 10. 1.

1 Ezek. 8. 12.

1 Psa. 14. 1.
 222 *Stultus*
 2 *radice* 222
effloruit.

1 Exod. 5. 2.
 7 *Non vacat*
exiguus rebus
adesse Jovi.

1 Job 2. 14.

1 Zeph. 1. 12.

1 Ezek. 38. 23.

1 Psa. 16.

1 Ezek. 36. 23.

1 Psa. 102. 16.

1 Ps. 126. 2. 3.

1 Pl. 74. 11.

1 1 Cor. 2. 14.

1 *Cognitio*1 *Disciplinaria.*2 *b Intuitiva*i.e. *per speciem*1 *proprium, &c.*

ing affronted by them, & they are not valiant for their God; their tongue is tied, their light of a godly conversation is restrained; their carnall policy makes them forget Christs precept.

8. The vaying of providence. When God seemes to sleep; he hide himselfe; & forsake the earth; by the suspension of the manifest working of his power; then (because the world lives in sense, and not in faith) God is exceeding low both in himselfe and all that pertaines to him in their esteeme; they say with that 2. saplesse fellow in their hearts; *There is no God*; or with proud Pharaoh, *Who is the Lord?* If they grant there is one; they confine him to the heavens; or if they will allow him the earth for a part of his territories, they fancy him such a God as will *scarcely do good nor evill.* Now on the contrary, when God puts forth his power in working any great unexpected change in the world; the notion of God that nature hath planted in mens minds awakes, and God recovers his glory. * When he pulls downe Babylon, whereas Gods name was prophesied before in the eyes of the Heathen, &c. they thought as meanly of the true God, nay more meanly then of some of their owne dead stocks they worshiped; they tooke him for a very common, ordinary God: But by this manifestation of his might, and discovery of his Justice, in the ruine of a place so strong, so opposite to himselfe, and service, his name is now sanctified in the sight of the Heathen, &c. lifted up above all their Idol-gods, and he is taken notice of to be *the Lord.* So likewise, when he raises Sion out of her desolate condition; *He then appears so in his glory,* that the Saints admire, and the very Heathen themselves are astonish'd at it; but when Sion falls by the enemies hand, then the foolish people blaspheme and despise Gods name.

Lastly, (which indeed is the roote of all, and without which all the rest were nothing) a dark sensual heart; either 1. not discerning the things of God, *The naturall mind doeth not, neither can he, for they are spiritually discerned*; They may have indeed a *disciplinatory* knowledge, i.e. a knowledge by heare say; as a blind man hath of colours; but an *intuitive* knowledge, that he wants; hee sees neither the glory of the Highest, nor the sweetnesse of Ordinances, the benefit of his Day, or the beauty

of holinesse in his sermons; he looks upon the outside of the Tabernacle, and there are onely meane despicable coverings; but as for the costly furniture, and admirable beauty within, that he sees not, much lesse hath he the least apprehension of the glory of God that dwells in the Holy of Holies betweene the Cherubims. It is no marvaile therefore, though the carnall mind so much despise that, which to it selfe appears so contemptible, and of whose hidden glory it knows just nothing at all.

2. Nor can it more relish the Highest, or the things of God; there is no proportion betwixt a carnall heart and them; they are contrary to its humour and temper, wayes and courses; thoughts and projects, ends and aims; therefore the Apostle sayes, the carnall mind is enmity against God; it is not, neither can it be subject to the Law of God; It sleights his Day, and contemnes his Ordinances, despises his Saints, and rejects himselfe as unprofitable, uselesse, and disadvantageous to it selfe. And thus you see the roots from whence this debasing of God amongst us comes.

Quest. But now perhaps you will say to me, The disease is plaine enough, and the causes manifest; but where is the cure? O what may wee doe in these times of publique misery to help all?

Ans. Doubtlesse my beloved, if you would stanck the bloody issue that already afflicts the Kingdome; if you would settle the peace of Church and State; if you desire the preservation of your selves and yours; here is the way, Let God be used like him selfe, set up on high in our thoughts and actions.

Let us first repaie God in point of honour;
against
1. Our selves.
2. Others.

First, against our selves; alas, there is not any of us, but lesse or more, by one meane or other, wee have had our hands in bringing him low; therefore I beseech you, let us not be like the *Lamie*, cleave sighted abroad; but without eyes at home; rather looke into our owne hearts and wayes, where we shall see there is cause enough why we should use our utmost industry to free our selves from the guilt of the frequent, and horrid indignities we have put upon him, and to repaie him in point of honour.

Quest.

c Exo. 1. 26.
7. 14.

d Esay 5.
1 Cor. 2. 6;
7. 8.
1 John 3. 2.
Colof. 3. 2.

c Rom. 8. 7.

Uje 2.

Ques. But you will aske me, What are the means whereby we may repaire his glory in respect of our selves?

Ans. 1. Let us take to our selves our owne shame, acknowledge our God dishonouring courses, and in the sense of them lie low before him; For is not this the businesse of the day, to feed our soules with the sad spectacle of our ill carriages towards our God, and thereby to make our heart to bow? If we put off our ornaments, and not our pride; if the head hang downe, and the heart be lifted up; are we in better state, or can we expect better success of our fast, then the Prophet *Esaie* hypocrisies found by them? But, if we seriously in the sense of our owne wildnesse humble our selves this day before our God,

f *Esaie* 58.

g *Ier.* 3. 12, 13.
b 2 *Chro.* 7. 14.

i *Psal.* 9. 12.
Et cum talis fueris memento mei. Bern.

k *Pro.* 30. 2, &c.

l *Psal.* 25. 9.
m *Psal.* 138. 6.

n *Ezek.* 43. 11.

Do our sins trouble us? he will discharge them; Is he departed? this will cause him to returne, and heale our Land. Would we give audience this day? the prayer of the humble self-abhorring soule cannot miscarry: or would we get a glimpse of the Highest? he that would see stars in the day, must descend into some pit, from thence he may discern them. See *Solomon*, when he fals lowest in the sense of his own wildnesse, he rises then highest in the apprehension of Gods glory. Would we have Gods directio in these distracting erring times, what to do in our private Christian practise? He will teach the humble his wayes; he gives grace to them, but beholds the proud afar off: what course to take in Church or State, according to our severall places? If we would but put on this temper and frame of spirit, we shall not want that neither.

Seeing therefore, this self-humbling, self-debasing, is both the work of the day, and a thing so requisite, give me leave to further you in it; and to the same end, to lay before you certain considerations, wherein we may all of us see enough to make us wilde in our own eyes. Consider we therefore:

o *Ier.* 8. 6.
1 *King.* 8. 47.

1. What have we done? How many Sabbaths have we prophaned? How many opportunities of exalting God have we let slip? How many Sermons have we sloughed? How many Lords Suppers by unpreparednesse and irreverence polluted? How in our love and feare, hath every vanity been set up, and God debased? How low, and seldom is God in our thoughts? How little is God extold by our tongues? How farre are our actions from advancing his name in the world? There is no

number

number can count our rebellions, or reckon up our dethronizations of the Highest.

2. What are we that have done these things? for *p* matter, dust and ashes; for weaknesse, *q* graffe, easily withering, flowers, quickly fading; for emptinesse, vanity, lighter then vanity, nothing, nay lesse then nothing; *r* like *Ezekiels* Vine-stick, good for nothing: A sweet contemptible subject, to lift up our selves against this God of glory.

3. Against whom have we exalted our selves? Is it not against the Highest? A trespassse against an ordinary man, being committed against the King, proves treason. Do not our hearts tremble? Were it against a King, it were too much, *s* His wrath is as the messenger of death; But what is it then against the Kings King? against that God that infinitely surpasses all Princes of the earth in glory?

1. Were it against a man, *t* the Judge might judge our cause, but being against this high God, *O! who shall intreat for us?*

2. What recompensation can we make for these indignities we have offered him? It is *u* not thousands of Rams, nor ten thousands of rivers of Oyle, that he regards; to give the fruit of our body, for the sin of our soule, he respects nor. If we should weepe out our eyes, grieve our selves into our grave, give our bodies to the fire; alas, it is an infinite Glory by our sins we have wronged, and how can the finite sufferings of such worthless creatures make amends for the injury and dishonour that we have done him? And this is one reason of the everlastingness *v* of his torments on the damned, because being worthless they cannot satisfie Gods justice in any time, therefore they undergoe his wrath for their demerits to all eternity.

3. Where may we hide us from his pursuit, and vengeance? *x* *Darknesse cannot cover us;* *y* *Carmel, nor the bottoms of the sea couceale us;* going up to *Heaven,* or downe to *hell* secure us; all places are alike to him, for he is the place of places, they submit in him; *z* *He fills them all,* therefore to hide us is impossible.

4. By what power can we defend our selves against his revenging justice? How easily are *a* thornes, and stubble ore-masted by the fire? *b* chaffe whist away by the winde? If wee were as well entrenched as *Belshazzar* in *Babylon;* or fortified as *Nicophorus Phocas* the *Greek Emperour;* who out of his

p Gen. 18. 27.
q Esay 40. 6. 19

r Ezek. 15. 2.
&c.

s Prov. 16. 14.

t 1 Sam. 2. 25.

u Mic. 6. 6. 7.

v Mark. 2. 6.
Propter satisfactioem defectum, &c.

x Psal. 139. 8.
y Amos 9. 2. 3.]

z Jer. 23. 24.
a Esay 27. 4. &
cap. 5. 24. &
cap. 9. 18,
19. 20.
b Psal. 1. 4.
c Cedren.

guilty conscience fearing heavens justice made his Palace at *Constantinople*, as it was thought impregnable; whereby, he now secured, cast off his seates; But when he least expected, a voyce was heard, none knew from whom, or whence, taking his foolish confidence, and telling him, that though he raised the walls as high as heaven, yet as long as wickedness dwelt within, there was no safety to be expected. 'Tis not the strength of towers walls, or any creature, is able to secure us against his consuming indignation.

5. What excule can we make for our selves? Shall we say we did not know such things to be indignities to the Highest? I will not excuse; we have his word, and may know it if we will. Or is it an abatement to our conceited excellencie to serve the Highest? Alas, the service of the greatest Emperour or noblest master, which men so seeke, what is it to this? the Angels and excellencest Saints account this their glory. Or is it no thriving service? *None lights a fire or opens a doore for nought.* The end he ayms at in his Commands, is the good of his servants, that they may live, &c. There is no service so gainfull here as this; there is peace, joy, prosperitie, blessing, riches, honour, all that is good; and as for the future, no master makes such provision for servants as God for his; immortality, heaven, life, glory, and that for ever; so that we are wholly left without excuse.

6. Whether may we appeale from his tribunall? there is none higher then himselfe; he is the sole Judge, that hath power of eternall life and death; he is both Lawgiver, Judge, and King; there is no appeale.

7. How shall we be able to stand under his wrath? If this high God doe but lift up his voyce, & abroad flye hailestones and coales of fire; Hee str roares, the earth trembles, the whole creation is troubled; who is able to stand before his indignation? Wee talke much of lightning; what a terrible creature it is; how powerfull in executing Gods Commands; what strange things it will doe; consume houses, say Cities; rend and teare mighty trees, make buildings in peeces; kill the child in the mothers wombe; with many other strange and astonishing effects; we cannot say how great the power of that one creature is; how much lesse doe we know what is of his wrath; tis like him-

d Esay 2. 12.
&c. Zeph. 1.
14. &c. Esay
43. 13. Amos
2. 14, 15, 16.

e Revel. 19. 10.
f Psal. 116. 16.
g Mal. 1. 10.

b Deut. 5. 33.
i Psal. 119. 165.
k Psal. 4. 7.
l Psal. 3. 8.
m Joh. 12. 26.
Revcl. 22. 3.

n James 4. 12.
o Eloy. 33. 22.

p Psal. 18. 13.
&c.

q Psal. 76. 7.

himselfe, a high and glorious, sharpe and piercing even to the soule, bereaving that of peace, joy, courage; alas, our hearts *b* cannot be strong when this possesses them; nor indure, when this like a fierce Lyon *c* couches and lyes upon them. *d* All the creatures combined cannot *resist* it, nor any meece created means *e* extinguishe it: being powred out, it soake; the earth a desolatior on; the nations past escaping; the high ones come to nothing; the mighty strengthlesse, heartlesse. What shall we doe now considering all these things? shall we still goe on in a way of debasing God? Who did ever contend with him and prosper? I remember *g* Herodotus tells us a story of the *Phis*: a foolish people, who being displeas'd with the South winde; for drying up their waters, would needes take up armes against it; but while they marcht on the sands to meete their enemy, it blew so strongly, that it raised such a drift of sand as everwhelm'd them; wherby, in stead of a victory, they met with a grave, as the just reward of their folly. The like, if we steere this course, we may expect, as in the *b* old world, the *i* Egyptians, and many others plainly appears. In briefe, if we would *abhorre* it doe him *honour*, and our selves good; there is no way but to flye to him; and no posture more meere, and acceptable then this *h* Self abhorrence; and lying low before him. *i* I am more brutish then any man, and have not the understanding of a man in me, &c. should (as they were *Agors*) be every one of our thoughts. The *m* prodigall, or *n* Publicans confession well fits our mouths: their posture may shew us what behaviour best becomes us: were it to put on sack-cloth, sit in ashes, cover our heads with dust, with *Abah* to walke the pace of saddest, dejectedst mourners, it is not low enough, it cannot be too low, the God we have debased is so high, whom could we but get a sight of it would lay us low indeede: as sometimes *p* Job, and *q* Esay; *r* and drive us out of our selves to take Sanctuary in Christs merit. And thus you see the first meanes whereby we should reape God in point of glory; in respect of our selves; *viz.* by taking to our selves our shame, and so lying low before him.

2. We should be deeply affected with, and mourne for, the indignities have beene offered to him. If the booke of the Law did but fall to the ground amongst the Jewes, they call'd a fast, and it was matter of mourning to them: but o how hath

- a Nah. 1.6.
- b Ezek. 22. 14.
- c Deut. 29. 20.
- d *Θεῶ ἀκινήτοις*
τῆ φυσιο ἀδρα-
νάσει τῶ καὶ ἐστὶ
πολυῶ χειρῶν
ἐμπεδον ἦεν,
Homer.
- e Jer. 4. 4.
- f Esay 24. 17. 18. &c.
- g Jer. 4. 19. &c.
- g Herod. 1. 2.

- b Job 22. 15. &c.
- i Exod. 14. 27. &c.
- k 2 Chron. 33. 6. 12.
- l Prov. 30. 2. &c.
- m Luk 15. 21.
- n Luk 18. 13.
- o 1 King 21. 27.

- p Job 42. 56. c. 7. 20.
- q Esay 6. 5.
- r Phil. 3.

- s Ezra 10. 1.
- t Schickard. in Bechin. Happer.

Gods law not onely false to the ground amongst us by omission of practice, but beane^u trampled upon by opposition and contempt. ^u When one of *Darius* King of *Persia's* Eunuchs saw *Alexander* the great setting his feete upon a low table that had beene highly esteemed by his master, he wept; being aske the reason by *Alexander*, he gave this, he mourn'd to see that thing which his master so highly once esteemed, to be now contemn'd and made his footestool: so in truth my beloved, what pious heart doth not bleed to heare, and see in these degenerate times, the despising, and trampling upon those things which God so highly prizes? His name is in every corner torne in pieces by bloody oathes, as if men were resolv'd, if they could, to swear, and curse God out of Heaven. What irreverence is used towards his Ordinances? what contempt, and reproach cast upon his servants? what a low opinion of God, of the power and purity of Religion, is there in the hearts of people? These, and many such like miscarriages, may well make *x our eyes runne downe with rivers of teares, because*, neither by our selves, nor others, the high God is no more advanced, but so much debas'd amongst us. To see earthly greatnesse descend in state, or esteeme, hath sometimes moved ingenuous minds to expresse their sense by teares; *y Alexander* for *Darius* treacherously murdered; *z* the people, for *Perfes* King of Macedonia, although he were their enemy, yet seeing him brought from a Palace, to a prison; wept. *e* So *Samuel* for *Saul*, when he had lost his esteeme with God, and stability in his Kingdome, both together. But, if they that be brought low have any relation to us, we are much more moved: So *b Psammenitus* King of Egypt, seeing his familiar friend brought downe from a high to a very meane condition, testified his sorrow by weeping. *c Jobs* friends did the like when they came to visit him. And if our hands be in it, we are usually much more sensible, and affected with it: *d* So *Bassianus*, when ever he saw but the picture of his brother *Geta*, whom he had bereaved both of Crowne and life together. But, if our owne condition be engaged and involved in theirs, then most of all. *e* Thus *Judab* for *Iosab*; and no marvaile, for he was the *f* breath of their nostrils, which being gone they perished. And are there not all these, and many more considerations, to fill our soules with sorrow, our eyes with

Plal. 2. 3.
119. 126.
Ethy 24. 5.
Diodor. Sicul.
L. 17.

x Pl. 119. 126.

y Sabel. l. 6.

Enn 4.

z Diad. Sicul.

l. 31.

a 1. Sam. 25. 39

b Sabelic. l. 7.

Enn. 2.

c Iob 2. 12.

d Erasim. in

Adag.

e 2 Chron. 35.

24.

f Lami. 4. 20.

with teares? *g* How high is this God who is brought thus low amongst us? *h* Then, is he not our God by Covenant, to whom we have offered these indignities? Have not we a hand in his dishonours? And is not our condition involved in this? Is he not our ornament, to adorne us? our Tower, shield, wall of fire to keep us safe? Glory, crowne, to deck us? Is he dishonoured, and can we be safe? *k* When *Iosiah* heard the words of the Law, he rents his cloathes, as a testimony of his inward consternation and sorrow: Why, what is the matter? Alas, God is dishonoured, and the people in generall ingaged under Gods displeasure for it; *l* But see how kindly God takes at his hand this manifestation of his sense of his dishonour, and displeasure; he gives the people a respiration, and him an exemption from the common ruine. *m* *Ezekiels* mourners for the abominations of the time they lived in, are sealed for safety. In a word, *n* the day calls for it; it is a day of mourning, of rending the heart with sorrow, *o* of drawing water, and pouring it out before the Lord: the sins of our selves, and others require it, we may every where finde matter enough for sorrow; the discovery of our affection to our God ingagens in it; the examples of the Saints invite us to it; the safety of our selves, and Kingdome cry loudly for it. *p* *Alexanders* Macedonians being sensible of his displeasure, laid by their armes, put on their mourning attire, came running in troopes to his tent, where for almost three dayes space they remained with loud cries, and abundance of teares, testifying their remorse for offending him, beseeching his pardon, which at last they gained. And *q* *Guicciardine* tels us, That *Lewis* the twelfth of France, when he entred into *Genoa*, in his triumphant Chariot, with his sword naked, resolving to make a prey of their riches, and an example of many of the chiefe amongst them, and to leave the rest to his souldiers mercies; But being met, first by the chiefe; afterward, by the multitude, with great lamensation for their folly, and abundance of teares, and cries, as testimonies of their inward sorrow, his wrath was appeased towards them. Is there such mercy in men, and not more in God? O yes; he is the *r* original and *s* ocean of it; it is his nature. The mother doth not with more earnestnesse desire to be rid of her milke that fills her breasts, nor give it forth with more delight to her *t* babe, then

g Psal. 78. 56.
h Ezck. 16. 8.
i c.

i 2 Sam. 2. 30.

k 2 Chron. 22. 11.

l 2 Chron. 22. 19, 20.

m Ezek. 9. 4.

n Joel 2. 12.

o 1 Sam 7. 6.

p *Plutarch*.
Alexand.

q *Guicciard.* 1. 7

r 2. Cor. 1. 3.

s Eph. 2. 4.

t Mic. 7. 15.

u Ezck. 18.

31, 32.

w Eſay 30. 18.

x 1 Iohn 1. 7.

y Ier. 31. 18,

19, 20.

z Hoſ. 14. 4.

a Eſay 61. 3.

b Eſay 55. 7.

Tutus recurre

re quam male

curre, erat

Symbolum Phi-

lippi tertii Im-

peratoris.

Reuſo, Symb.

c Philip. de

Comm.

Similiter fere

et Hauberſta-

denſes olim,

et c. Sabel 1. 7.

Ban. 8.

d Gal. 6. 7.

e Hoſ. 11. 12.

μη μοι ερηξ

ειν γλωσση

φιλ. αλλα

κλι ερωφ.

Theogn. Sic

et dicit Deus.

f Eſay 1. 16,

17, 18.

g Pſal. 80. 4.

b Eſay 50. 8.

i Ier. 18. 8.

Jonah 3. 10.

k Iob 11. 13,

14, 15. 22. 22.

et c.

l Iohn 1. 6.

m Eſay 32. 17.

n 2 Cor. 3. 5.

God his mercy. " He wooes men to accept it; he " waits that he may ſhow it; he takes any opportunity to extend it.

x Doe they confeſſe their ſins? then he forgives and covers.

y Do they bewaile their folly? then he remits. z Doe they af-

ſlict their ſoules with the thought of what they have done? he

will ſpeake peace. Doe they in earneſt mourne for thoſe indig-

nities that have beene offered him? He will take the mourning

garment from them, and give them for aſhes, beauty; for ſor-

row, a joy. And thus we ſee the ſecond meanes, whereby we

may repaire Gods honour, and ſet him on high, in reſpect of

our ſelves. But if you would have theſe former meanes to

prove effectnall, you muſt adde to theſe a third, and that is

3. Reformation. An inward & outward change. *b Let the wicked*

forſake his waies, and the ungodly man his thoughts; that God re-

quires. For a man to put on a forme of ſorrow, and ſelf-dejecti-

on; to cry to God for mercy on ſuch a day as this, and yet to

hold faſt his God-dishonouring waies, what is this but to mock

the Higheſt? Like *c Lewis* the eleventh of France, who car-

ried a leaden crucifixe in his hat, and when he had done any act

his conſcience checkt him for, he plucked off his hat and bowed

to his Crucifixe, aſking forgiveness for it; hereby accounting

himſelfe ſufficiently quitted from the guilt of his ſinne, with-

out any more adoe. Juſt thus deale the moſt part of men with

God; They ſinne, and they aſke forgiveness; whereby they

think themſelves ſufficiently diſcharged of the old, and in caſe

to begin on a new ſcore with him. Let us not deceive our

ſelves, for *d God is not mocked;* hee regards not ſhewes, but

ſubſtance; not the face, but the heart; *e nor cares hee for*

wording of it, it is deeds that he reſpects; f Ceſſe to doe evil,

learne to doe well, elſe there is no treating with him. Hee may

be angry with a people that *g prayes;* *b with a faſting, a weep-*

ing people; but when a people once cordially reformes, the

i quarrell is at an end. It is not the creature, but the ſinne

God hates; the holding of it faſt, is the creatures ruine. k But

if this accuſed God-debaſing thing be once diſcarded, God

takes poſſeſſion of his throne, mans ſoule, and all is peace, and

quietneſſe for ever. But now, becauſe in our ſelves we are not

able to contribute ſo much as a good thought towards this

reformation, and advancing of God in our hearts, or actions,

but our sufficiency is of God; who works both the will and the deed of his owne good pleasure; therefore, we have need, not onely by prayer to seeke from his free mercy the pardon of those indignities we have offered him heretofore; but for the future, strength to enable us in this businesse, that we may advance, and set up his glory in the world. Therefore let us earnestly beseech him; 1. That he, who in the beginning caused light to shine out of darknesse, would vouchsafe to shine into our darke soules, to give the knowledge of the glory of God in the face of Christ: for doubtlesse, my brethren, this is a great cause, & why he is so low in our thoughts, feares, loves, services in his Ordinances, Saints, Day, because we are no more acquainted with him. For, did we but see what a glorious God he were, we would doubtlesse more advance him in all. If God did but arise in our soules, then even as the sunne drives away the darknesse, and fogges that benight the earth, so would this light abolish the darke harts of our ignorance, feares, and prophaneesse of our spirits, which being rectified, would rightly order our outward man, and make us shine as lights in the midst of a froward and perverse generation; that others seeing the beames shining forth of this light within, may glorifie our Father which is in heaven. 2. That God would likewise vouchsafe us a son-like Spirit and affection to him; by shedding abroad his love in our hearts; whereby, as a sonne is affected to honour his father, we may have our soules enlarged to glorifie him. If this were in us, it would make us like *Crasus* dumbe sonne to finde a tongue in his behalfe. There is nothing would more afflict us then his dishonour, nor affect us then to see him advanced in the world. In truth this is a maine reason why men are no more sensible how it fares with his glory, or how much they dishonour him, because they looke at him as a God that is a stranger to them. I beseech you therefore let us more and more seeke after the knowledge of our relation to him, and the getting our hearts possess by this filiall disposition, then we shall make it our businesse, nay, it will be our meate and drinke to doe his will, to advance his glory, and lift up his name; & that as his name is, so may be his efficacy and praise amongst the sonnes of men. And thus you see as briefly as I could, the taske that lyes upon us all in generall, and the

n Philip. 2. 13.
Non est devoti-
onis dedisse pro-
pe totum, sed
fraudis deti-
nissimum.
Prosp.
o Da quod ju-
bes, & jube
quod vis. Aug.
p 2 Cor. 4. 6.

q 2 Pet. 1. 3.
Claritas in in-
tellectu parit
ardorem in af-
fectu.
r Psal. 68. 1.
&c.

s 1 Pet. 1. 14

r 2 Thes. 3. 5

u^r Avdewae iud
u^ris K^regisor,
&c. Harodot.
Neb. 13. 11. 17.
25.

w Psal. 34. 3.
139. 21. 22.
Amantium mos
est ut amorem
suum sicutote-
gere nequeant.
Chrysost.

x Psal. 48. 10.

the meanes whereby we may reaire our God in point of glory and honour in respect of our selves.

2. We should not thinke we have done our duties when we reaire Gods glory in respect of our selves; it is not here to be confined, but we must endeavour to spread his same, and every one in our severall spheares and places, to cause others to doe the same. Fathers, Masters, who are intrusted with the least power, must put it forth for God; but especially those that are intrusted with greater abilitie and larger power, must not be wanting in it. And here give me leave I beseech you, to use the liberty of Gods Embassador, and in his behalfe to addresse my speech to you, whom the Providence of God hath singled and called together, out of the many thousands of this Kingdome, to doe his work; and advance his glory. Let me in a few words excite, and bespeake you in his behalfe, to be zealous in this worke. Were it an employment too low, I would hold my tongue; but is it not the worke of the eminentest Saints, the glorious Angels, nay of Christ himselfe? Is it not the end for which God doth all he doth? Or were the issue of it shame, I might be silent; but when God sayes it is honour, (as sometimes amongst the Romans the way to Honours Temple was through that of Vertue) it is argument sufficient to perswade brave mindes. Doe you not professe your selves to be the sonnes, the servants of this high God? whereby can you doe service more then this, or testifie the truth of your relation you pretend? I do confesse there are mountaines of opposition in your way, but is not this God of power sufficient to make them plaine? Put case you suffer the losse of what you esteeme of in it; is it not a disgrace of honour? and he sufficient whole worke you doe, to make you amends? Suppose you undergoe as many reproaches, and wounds in your names as that Noble old Roman, *Marcus Manlius*, did in his body in defence of the Capitoll; So many wounds, so many mouthes to proclaime your honour, and cry for heavens blessing on you and yours: and bee sure, in Gods due time, he will cleere your names, and make them like *noone day, full of glory, and lustre*. Is it in your estates? What lost *Ioseph, Daniel, Nehemiah, Valentinian*, and many others by this employment? But yet put case you suffer; you can never by Gods Service be really losers; for if you part with wife, children,

honse,

7 Mar. 25. 27.

2 Joh. 8. 50.

a Prov. 16. 4.

b 1 Sam. 2. 30.

c Psal. 22. 30.

31.

d. *Magna facinora, magnis periculis emuntur. Dion. Halicarn. l. 9.*

Zach. 4. 7.

e. *Refert Pericles, non picturam, non aurum & lapides, sed scutum divulsam fractam galcam, bebetem gladum, faciem vulneratam cedere militibus adornatum. Pet. Bless. f. 11. de V. r. illu. f.*

g Psal. 37. 6.

h *Amisit propter Christum militis ordinem & obtinuit dignitatem Imperatoriam, &c. i Mat. 19. 29.*

house or land, you shall gaine by the bargain; in peace of conscience, joy of the holy Ghost, light of Gods countenance, &c. here a hundred fold, and that is not all, the best is behind, in the end everlasting life. Suppose it should yet rise higher, and might possibly cost you your lives; you can never bring them to a better market, nor part with them in a more comfortable & gainfull way then the advancement of Gods naniey, and endeavouring that he may be esteemed, and served like himselfe. It is for your God, and can you doe too much, or be too zealous for such a God as yours? There are foure sorts of men, whose names are more illustrious, memory dearer, and themselves more highly esteemed, as persons of greater desert, and eminency amongst the sons of men then others be: 1 Founders of States and Common-wealths, as *Romulus*, *Cyrus*, *Cæsar*, *Antonian*, &c. or Law-givers, as *Lycurgus*, *Solon*, *Justinian*, &c. Saviours or deliverers from intestine wars, forraigne servitude, &c. so *Augustus*, *Cæsar*, *Vespasian*, *Aurelianus*, &c. or lastly, such as enlarge their territories, or make noble resistance against invaders.

Are these such things as justly advance men in the opinion of the world? and is there not in these, and many more respects sufficient in God, to excite the putting forth of your utmost abilities to set him on high? Were not our predecessors in former times like *Ezekiel* miserable infans, polluted with the filth of heathenish Paganisme, and disorderly Barbarisme? Who allotted them this good Land to dwell in? Who shaped, and framed them into goodly order, and comelinosse, instead of a lawlesse rout of Pagans, making us a Christian Common-wealth; was it not He? Who deckt us with such comely ornaments with such heavenly Ordinances, to be a light to our path; and a Lanthorne to our feet, to guide our footsteps in the way of life and peace? A doublet it was he, Who hadt (in a word) kept hitherto our Land like *Gileads* fleece, drye, when the earth round about us in neighbour Countries, hath beene Wee with the blood of the haire? who hath, *strengthened the doors of our gates*, preserving us both from forraigne invasions, & domestick treacheries; by His? We may truly say with *Isaiah*, *If the Lord had not bene on our side when men rose up against us, they had swallowed*

h Luke 17.33h

a Bacon. Essay 55.

b Ezek. 16.

c Act. 17.26.

d Psal. 147. 19.20.

e Psal. 147. 13. &c.

f Psal. 124. 112.

And can you now doe too much for such a God as this, to repaire his glory, and make his name high in this Land, where he so well deserves it? If therefore you are resolved (as I doubt not but you are) to set both shoulders to the worke, then I beseech you manifeste it more and more,

1. By discountenancing, and punishing those that daily bring him low, as foule-mouthed swearers, abominable blasphemers, prophane Sabbath-breakers, lewd and wicked professors, broachers of errors, signorant, hereticall, idle & scandalous Ministers; remisse or corrupt Magistrates; pleaders for *Bad*; persecuters of Gods servants; & who ever they are that your Wisdoms, regulated by Gods Word, shall discover to be enemies to the Crowne and dignity of this King of glory. Remember I beseech you,

g Rom. 13. 4.

1. You are Trustees in the behalfe of God; His providence hath called you together, and trusted you with power; part with your owne honour, so far as you may without destruction of the publicke interest, (I shall be far from perswading you to write yours, like *Dracoss* Lawes, in blood) but part with Gods: I may say to you, as sometimes *Cæsar* to his Ship-man in a tempest, Why fearest thou? thou carriest *Cæsar* and his fortune; So,

h 1 Sam. 15. 24
Eiat iustitia,
aut pereat mun-
dus. Erat Sym-
bolum Ferdi-
nandi primi
Imperatoris.
Reuf. Symb.
i Psal. 101. 8.
k Iosh. 7. 11, 12
l 1 King. 18. 40
m Exod. 31.
26, 27.

b why in the least measure should your Spirits ressiate? is not the glory of the great God imbarqued in your managing of the affaires of Church and State? I beseech you therefore be excited more and more to discharge this trust. See how *David* sets about the ridding the Oke of God from evill workers. *Ushabars* trying will not serve, not lasting, till this be done,

How valow is *Edah* for the Lord of Hosts in this respect? And *Mafad* the wickett man alive, in recovering Gods glory by this meanes, is the hottest, like a flame of fire walking in the midst of stubble. Nature teaches us In point of injury to be too sensible for our owne glory; I beseech you be not losse for Gods, lest by testificat you increase the guilt of other

n 1 King 20. 12

2. Are you not Trustees likewise in the behalfe of King and Kingdom? not onely intrusted with the Prerogative of the obe, and the Liberties of the order, but safety of them both? which how can that be firme so long as *Ushabars* is in the Camp? *Mafad* in the ships; & any the men of *Ushabars* not discountenanced

o Iosh. 7.
p 1 King 18.
q Iudg. 25.

for their prophaneſſe? but when *r* Pharaoh ſaith puts him upon this taſke, the plague is ſaid; and when the Medes and Perſians do God right on the Chaldeans, Gods wrath is appeaſed.

r Pſal. 106. 39.
f Zach. 6. 8.

Then, 2. for the future; I beſeech you be carefull to fence Gods glory from being trampled on, and advance him in this Kingdom, by wholeſome Lawes; Bleſſed be God for thoſe we already enjoy; but give me leave to beſeech your moſt ſerious thoughts in this. For, doe you not each day finde in things that concerne our worldly welfare, wherein your predeceſſors might have done ſomething more, either in matter of *expreſſion*, or *addition*, then ere they did? I conceive in this I ſpeake of, you may finde the like: O, be a bleſſed meanes, that it may be mended. Your Lawes for blaſpheming Gods name, let them be more ſevere; that this Land-destroying vice may be rooted out from amongſt us. Endeavour, that God may rule in his owne houſe, and be ſerved according as himſelfe requires, with a pure worſhip. That Ordinances may be like thoſe *u* Cryſtall ſtreames without naud or mixture. That every Candleſtick in this Land may be furniſhed with a burning, and ſhining light. That the waters of the *w* Sanctuary may flow thence plentifully, to make the fiſh live. That none may be choſen to ſerve in the Temple, but ſuch, *x* who like the Arke, have *Aarons* Rod, the two Tables, and the pot of Manna in them. That there may be meat in Gods houſe, *z* and the mouth of the Ox be not muzzled that treadeth out the corne. *a* That the Lords Day may be obſerved with that devotion, and piety which he commands. That the name of *Baal*, and all falſe worſhip, may be rooted out from amongſt us. In a word; that whatſoever provokes the eyes of Gods glory may be extirpated. This is the way to ſet God on high, and to make us happy. But this cannot be, except God be pleaſed to ſhine on your counſels, and bleſſe your endeavours, that by your meanes wee may enjoy yet one mercy more; and that is; 3. That the ſword of juſtice, and power to ſee the execution of theſe Lawes be committed into the hands of men fearing God: Such, who may reſemble in holineſſe that God, whoſe place they ſupply, whoſe name they beare, and whoſe *c* judgement they execute: for, if they want piety, we cannot expect, but that they ſhould either be ſenſleſſe of Gods diſhonours *d*, or perhaps, which is worſe,

t Dan. 3. 29.

u Revel. 22. 1.

w Ezek. 47. 8, 9.

x 1 Tim. 2. 9, 10.

y Mal. 3. 10.

z 1 Cor. 9. 9.

a Neh. 13. 17. &c.

b Exod. 18. 21.

c Sam. 23. 3.

c 2 Chro. 19. 6.

d Amos 6. 12.

f Mic. 3. 2. 3.

pervert Gods Ordinance, & prove task-masters to Gods people, and discourage vertue:

Thus I have made bold, according to my meanenesse, to present you with the way, whereby you may advance God in respect of others. And now to wind up this point: Are not the eyes of Christendome upon you; to see what you will doe for your God? Is not one Kingdoms in a very sad plight, and doe not the foundations and pillars of this shake? Doe not the people of the Land cast from all places, a pittifull-imploring eye upon you, to repair their breaches, to settle their peace, and increase their happinesse? Doth not the rod of God which he shakes over the Land in pestilence, and intestine distensions, cry loudly to you for reparation on this behalfe? and whereby may that be done, but by this meanes of a *b* *truly*, & *c* *cordiall*; & *k* *universal* reformation? This is the way to avert wrath; like *l* *Iohn* sometimes Bishop of Magdenburge, against whom the Duke of Saxony raised an army; one coming from thence, the Duke asked him, what preparation the Bishop made? he told him, that he saw none; Why, but (says the Duke) what doth hee then? The other replied, That hee reformed his Church, his house, his City; Which when the Duke heard, he disbanded his army, saying, He would never venture upon him that engaged by such a course God to assist him. Thus this course will make you *n* too hard for your enemies: it will hold up the hands and hearts of your friends, bee a continuall feast to your consciences; *a* comfort your hearts on your death-beds; and cause you with unspeakeable joy one day to heare that *o* consolation, Well done good and faithful servants, enter you into your Masters glory.

And thus at the last I have finished the first particular of my Text, Gods eminency; He is on high. In which, because of my desire to suit my discourse to the day, I have bene the longer; therefore, I shall endeavour to make amends in the brevity of my discourse upon the two branches of this first particular which remaine: wherein I shall rather point out, then prosecute; and with *p* *Ionathas*, rather give you a taste, then a meale of the *souls-quickning*; *minds-illuminating* honey in this Text.

This

g Mic. 6. 9.

b Zeph. 2. 1. 2.

i Jer. 4. 14.

k Ezek. 18. 30.

l *Adantis* loc.

com. p. 142.

m Esay 58. 8.

n c.

o Chron. 15. 2.

p Esay 38. 3.

q Mar. 25. 21.

r 1 Sam. 14. 27

The eminency of God (as you heard in the dividing of the text) is discovered:

By { 1. The rise and fountaine of it.
2. The eternity, and stability of it.

1. The Original and fountaine of it, 'tis of, and from himselfe: **וַיִּתְנַחֵם** he exalts himselfe, saith the text. This is manifest in all the former respects.

1. Looke upon his essentiall eminency, and perfection, of holinesse, life, power, &c. All receive from his infinite fulnesse, but how can he receive from any who is the *q* first, in time eternally before them all; *r* and so perfect that no accession or addition can be made to him by any creature in poing of essentiall glory?

q Revel. 1.8.
Esay 44.6.
Psal. 90.2.
r Job 22.2, 3.
&c.
Psal. 102.
25, 26.

2. As for his throne, and glorious habitation, *f* his hands did frame, his fingers fashioned it; not out of pre-existent matter, but from nothing.

2. His glorious state and dignity, he comes not by it as other Monarchs doe, by descent, choice, conquest, or the like; But well may he be Lord of that he *t* made; *u* His territories, subjects, whether in heaven, or earth, he gave a being to; and, by his all-powerfull wisdom hath so contrived these things, that they subsist in him; nor can they, if they would, shake *w* off his government, they are so framed by him to be subservient to it, and by his power so infinitely surpassing theirs, so led, infallibly *x* subdued, and ordered by it.

t Gen. 1.1.
u Colof. 1. 16.
w Pl. 103. 19.
x *סוּבְיָוִתָּא*
אֵינְהוּ נִשְׁבָּעִין
בְּיָדָא דְּמַלְכָא
אֲרָאִין.
Orph.

Object. But doth not he *y* use the creatures in this great work to exalt himselfe, and command them so to doe?

x Psal. 66. 7.
y Esay 43.
20. 21.
Psal. 148. per tot.
z Job 35. 6. &c.

Answer. 1. As *z* for his essentiall glory, they cannot detract from, neither adde to that at all, it is above the sphere of their activity.

Eminentiam
Dei, predicatur
in scriptura.
1. *אֵלֹהִים*
2. *אֵלֹהֵי יִשְׂרָאֵל*
3. *אֵלֹהֵי יִשְׂרָאֵל*
a Dan. 4. 13.
10. 20, 21.
b Revel. 7. 2.
8. 6. &c.
c 2 Cor. 6. 11.

2. It is true, in point of employment he is pleased to set the creatures on work to advance the *manifestation* of his glory, and eminency, in the execution of many of his great works in the world; His Angels he employes in *a* governing Kingdomes, *b* executing his decrees of judgement or mercy; His Ministers are *c* co-workers with him, in the conversion and saluation of soules, &c.

But first, that he is pleased at all to use his creatures in such affaires as may advance the manifestation of his eminency, is

d Psal. 16. 2.
Zach. 4. 6.
Esth. 4. 14.
e Revel. 21. 22.
f Mat. 25. 14.
wide Brad-
ward. de causa
Dei mihi. p.
165.

g Eγυλας τῶ
αὐτῶν δυνάμεις
καὶ ἐργῶν
ἀπὸ τοῦ πνεύματος.
C. Pythag.
citat. Just.

Mart.
h 1 Chron. 29.
12.

i Phil. 2.
Conatus nostri
nulli sunt si non
excitantur, &
incassum si non
adjuvantur,
Bern.

k Psal. 62. 11.
Alta facit in
hominem Deus
que non facit
homo; nulla ve-
ro facit homo,
quæ non facit
Deus ut sciat
homo, Aug. l. 2.
cont. 2 Epist.
Pelag. c. 8.
l Deut. 8. 17.
8c.

Mab. l. 16.
m *Lanquamque
superbiam In
grævis a Jovis ab-
scissis depone-
re Ponis, &c. Et
taurum album
Jovi macta-
bant, &c. Liv.
l. 6. Dec. 3.
n Mani; Loc.
com. p. 178.*

a worke of *dignation*, and not of *indignitie*; in it he is pleas'd to put honour upon his creature, but is not necessitated in the least measure to impioy it; for he is able to doe the same thing with- out it if he please: He can give light without the sunne, sustaine without food, as in the kingdome of glory. Secondary causes indeed can doe nothing without him, but he doth in hea- ven and earth, whatsoever he please, without them.

Secondly, it is his power whereby the creature workes: they first from him receiv'd it, as a stocke to trade with for his glo- ry; & it is maintain'd by his continuall influence, and acted by him, whether it be in *nature*, or in *grace*; so that although in some of his great workes he is pleas'd to cover his arme with the creatures shadow, yet still, what ere is done, by *t* power in this great businesse, it is indeed Gods Worke.

Therefore, seeing he exalts himselfe, we should learne in eve- ry thing whereby the declarative highnesse of this great God is advanced, to set the crown of glory upon his head; by ac- knowledging his hand in all, and giving him the praise. Alas; we are too apt (when either our selves are used, or else our fel- low creatures made Gods instruments, in a way of manifestati- on to advance his highnesse) so much to gaze on them, / as here to terminate our sight, and goe no farther to behold that God whose instruments they were, and by whose power what is done was brought to passe: And hence it is, that what is due to God; we give to them. The *Romans* had a custome, that when they had received any great victory ore their enemy, in the conque- rour in his triumphant Chariot rode to the Capitoll, where in all humility he did present a Palme to Jupiter; therein acknow- ledging it was his power whereby this conquest was achieved: You see that natures light did point, and prompt them to this duty, though they mistooke the object where it was due. I would that we who doe pretend more light, did not expresse more darkenesse in this thing. It is reported, that *Adrian* the first being made Pope, the solemnitie at *Lovain*, where once he was head, being likewise kept, amongst other papers hung up in the Hall, in one was written; *Trajectum* planted him, *Lovain* watered, *Cesar* gave the increase: one wittily subscribes, *Hic Deus nihil fecit*. And may we not under-write the same, if we speake the conceptions of most mens inward thoughts? If God exalt

exalt his mercy in deliverance from common ruine and calamities, &c. we talk of the Soldiers valour, the States mans Politic, but scarce one word of God. If he exalt his Justice in afflicting, suppose in warre, pestilence, or the like; we speake of the cruelties in justice, crueltie; power, or the ayres corruption, earth infection, peoples distempers; thus, still we are so lockt up in second causes, as not to see the first; the covering doth, so terminate our minds, we cannot see the *Arms*. that workes all this.

O let us be more wise, and learn to see our God in all his works; it will make us live more comfortably in all changes; not idolize our selves, or fellow creatures, but give him his due. Could we but with that blessed Saint behold the rise of all from him, and how his power moves and acts in all, so carry them to the fountain whence they issued, it would make us use his *doxologie*, and give him the praise.

And thus I have rather toucht then handled this first branch, whereby his eminencie is discovered, *viz.* The original and fountains of it. He exalts himselfe.

Secondly, Gods eminencie is farther discovered by his eternitie and immutabilitie, He sits or dwells on high sayes the text, and so *Rabbi Maymony* and other expositors understand the phrase.

1. In respect of *eternitie*; Before the mountains were brought forth, before the earth and the world were formed, even from everlasting he is God. There was none before him; neither shall any be after him, as the Prophet speaks.

2. In respect of *Immutability*, he is a high God; and dwelt on high indeed, for he *changes not*. Nay; he is so farre from changing in point of *Essentiall eternitie*, that there is not in him the least shadow, or shadow of it. Though both heaven and earth wax old as a garment; and as a vesture he doth change them; yet he *endures for ever, his years have no end, there is his eternitie*; and for all these changes he *remains the same*, as the *Platonist* speaks, there is his immutability. Indeede there is nothing but change in all things else: the Prophet *Ezekiel* sees God on his throne; there he sits; but under the throne are wheels, and they are full of motion and revolution; there is, *the wheels of times and seasons; the wheels of day and night, and of the year, the sun and moon, day and night*. Every thing under the sun hath

o Plal. 115. 1
1 Chron. 29.
14. &c.
p Rom. 11. 36
a 2^o 11: 110
Plal. 102. 12.
R. Maymony.
March. N evoc.
l. 1. c. 11.
b Eternitas, a
parte ante, &
a parte post ei
attribuitur, & c
c Plal. 90. 2.
d Esay 43. 10.
Sine initio &
fine, vere &
semper idem,
eodem modo se
habens situs est
Deus, Irea. l. 2.
c. 64.
e Mal. 3. 6.
Quia est sim-
plex, Indepen-
dens, perfectis-
simus, Actus
purus, &c. viii
Aquin. p. 1.
f James 1. 17.
g Pl. 102. 26. 27
h Ezek. 1. 16.
i *Indivisum im-
mutabile bo-
num non esse
nisi unum oc-
rum Deum be-
atum; ea vero
que fecit, bona
quidem esse,
quod ab illo;
verum immuta-
mutabilia, quod
non de illo, sed
de nibilo facta
sunt, Aug. 2. 12
de Civ. Dei. 7. 1.
13. 2. 2. 21.
Temporalia ra-
pit tempus,
& c. Aug.*

l Ecclef. 3. 1.
m Ecclef. 1. 4.
n Hieron. in
verba Ecclef.
1. 4. Tomura ge-
neris humani.
Senes.

o Zach. 6. 1.

p Job 14. 2.

q In hoc vite
culo, circum-
stantibus agita-
mur procellis
Bact.

Job 3.

r Herodot. l. 1.

s Rabbini apel-
ant creaturas

Dei Mercurab.

t. e. currum Sic.

R. Maimon.

Moreb. Nevah.

l. 6. c. 6.

Alu.

r Psal. 29.

* Gods repen-
ting is not
changing.

¶ Gen. 6. 6.

¶ Gen. 6. 6.

¶ Gen. 6. 6.

¶ Gen. 6. 6.

¶ Gen. 6. 6.

¶ Gen. 6. 6.

¶ Gen. 6. 6.

its time and season. There is the wheele of might detri-
on. Our generation passeth away and another cometh; some dye
and others are borne, even as in a wheele turning about, the
part thou now seeest, by and by is out of thy sight so saith *Jerome*,
those men, plants and other things which thou didst even now
see, are straightway vanisht, and others fill up their places which
before appeared not. 3. There is the wheele of state and con-
dition. Looke upon bodies Politicke, what is become of those
fourē Monarchies that issued from between the brazen moun-
taines of Gods providence, are they not vanisht? And may we not
say the like of others too? Either their owne over-grown great-
nesse; or else some hand of violence hath destroy'd them; so
that except in history we know not where to finde them.

Secondly, to name no more; let us but cast an eye upon our
selves, and is not *Iobs* expression [children of change] a title well
befits us? How doe we change in all we are and have? From
child-hood to youth, from youth to mans estate, from thence to
age, we never stand at a stay till dust returns to dust. The face
of heaven admits not of more changes then our mindes. As
for our outward state, how doth it change, and put on severall
shapes? to day in wealth, to morrow as poore as *Iob*: now on
the throne, the next day on the pile like *Cresus*: to day in ho-
nour and reputation, to morrow like *Belsarius* begging an
almes of passengers: whether it be from good to bad, or contrary,
it matters not, for still it is change. These changes are the
wheeles of this High Gods Chariot in which he rides, and
though he makes them all, yet he is the same. Though heaven
and earth threaten to come together, though the wayes roate,
and waters lift up their voyces; though the thunder rattles and
lightnings flye abroad; though men perish and creatures be cut
off as in the flood, yet as the sunne, being above the place of
stormes and tempests, goes on its course, and is not checked by
these, so is it, far above the sphere of change, to make the least
mutation in this God. 1. And therefore if you read that he
repents, doe not mistake the phrase: 'tis true; 'tis over man;
but not as man, he doth it. In man it intimates a turba-
tion of minde, a displicencie of the face, a mutation of counsell; but in
God 'tis not a change of counsell, but of fact; of things which
are made by him; not of his presence; nor is it an alteration of
his

his nature, but a suspension of his wrath, power, or some other attribute: he is a free agent, and whether he workes or no, it alters not himselfe: 2. x So if you reade that he is y angry, jealous, or the like, then know, the Scripture being ordained for men, speaks in their dialect: and as the nurse in talking with her young one brings down her language to the childs conception, so God doth his; hence comes such low expressions in holy writ, because in spirituall things we are very dull, but yet we must not thinke that passions, or such things are x really in God; but it is because his workes are such as mens when passions doe possesse their minds, as to destroy, consume, confound, the worke he hath wrought, yet perturbations have no place in him:

3. So if a you reade he comes, or goes, is absent, and returns; &c. is not by chance of place; that cannot be, for he is b the place of all that hath a being; but it is c because he that before to us was hid is now made manifest; the change is not in him, but in our sight; our eyes are cured which before were blind, our minds unvaild. This d adaptation in us makes the change; there is none in him at all.

4. So if you reade he is sometimes high, then low; doe not mis understand: it is not in himselfe, he is still the same, but in the mindes of men, and estimation: now though blind eyes doe not behold the sunne, and so its brightnesse wants esteeme from such, it is nothing to the sunnie, they fare the worse for it, and not that glorious lampe; so though all men should dis esteeme the Highest, nay, if they should rise up and fight against him, they may deprive themselves of happiness by this course, but he is above their power, they cannot reach him at all. And thus you see the stability of his glory.

And now for the close of all; you have had Gods eminencie discovered to you, both in se selfe, as also in respect of, 1. The Originall and fountaine of it, 2. The Eternity and Immortality of it: and why all th's? Is it to fill our heads with notions, or to finde us matter for discourse? No doubtlesse, but that thereby deepe impressions may be made upon our spirits, and we by it improved in point of practise. O that these notions might dwell upon our hearts, and sticke close to our soules, and then I make no doubt, but we should finde a changing, trans-forming

x Passions attributed to God doe not prove him mutable.

y Non secundum turbationis affectum; secundum ultimum effectum, &c.

z Non in Deo est aliud quam iusta averfatio peccati, & voluntas maiestatis sue vindicande, &c.

Scalig.

a Counting or going, approaching and departing, doe not prove

God mutable in place.

b Justin Mart. dial. cum Triphon.

c Non venio qui aberat, sed apparet qui latebat. Bern.

d Divina frequenter videntur occurrere, atque praerurere, &c.

Procl. l. de Aaim.

e Being High or Low in the world doe not prove God mutable in point of essentiall eminencie.

f Job 35. 8. &c.

*F. Aonilla non
suo, non alieno,
non ipso orbe
contenta, totum
possidet, & de
inopia queritur
semper, Zen.
Ser. de Avarit.*

*g. i. Pet. 3. 4.
h. Jter sine ter-
mino. Pelagus
sine portu, &c.
Si Terram
amas, terra es,
si Deum amas,
quid vis ut di-
cam? Deum es.*

Aug.

i. Prov. 10. 15.

4. Prov. 23. 5.

1. Esbb. 7. 7. 8.

m. Pla. 146. 23.

*u. Cum gravi
dolore amittun-
tur que cum*

magno amore

habentur, Ifi-

od. de sum bono.

o. Si bona mundi

bujus peritura

eritimus, cur

peritura tanto

amore cupimus?

Ifi. ut sup.

q. Nitidi sunt

fores fulgore

potentie, interi-

us tamen vacui

sunt elatione

superbie. Ifi. od.

1. 3. c. 63.

7. Psal. 73. 27.

Phil. 3. 19.

s. Gustavi te

& osurio, teti-

gissime & exarsi in concupiscentiam tuam. Aug. conf. 1. Psal. 9. 10. u. Heb. 11. 27. w. Jer. 17. 4.

Esay. 33. 14. x. Psal. 71. 19. 28. y. Psal. 104. 31. 33. 34. x. De. ubi te Domine. Aug. Omnia

sibi copia que Deus meus non est, egere est. Aug. conf.

power in them to effect these things.

1. This would take off our spirits from our too too fierce, and eager pursuit of earthly things. Alas, is it not a sad sight to see, that man one of Gods excellentest peeces, whom he hath created with an immortall soule, full of vaste desires; & never to be satisfied but with himselfe, should through the mis-guidance of *g. darke lusts*, so farre mistake his happinesse, as to seeke it in poore, empty, transient things? One runnes to riches as his *i. strong tower*, which take the wings of the Eagle and flye away; another seekes it in honours, and preferment, then which there is nothing more inconstant, depending on mens esteemes; who quickly change, either their *l. mindes*, or *m. lives*, and so they come to be as first they were, nay perchance in far worse condition; for now their hearts being glew'd to these, when they depart, it teares their soules in peeces, and farewell all content: thus they pay interest in their *n. griefes* they have, for all the pleasures which they found in these. Nay which is worst of all, they doe not onely part with these (which in themselves being so full of change, had they but *o. wisdom* to discern it, they could expect no other) *q. but with their peace of conscience*, God; and all, whom they forsaking, lose the *r. stablest* good, and by it ingulfe themselves in misery. Whereas did but their minds retaine the glory of this God we have spoken of, it would *s. attract* their spirits to himselfe; it would make them cleave to him both in affection and *t. dependencie*; *u. it would* make us feare to offend his Majestie; considering if he turne enemie *w. there is not a worse* then he, who is not simply high, but lasts for aye to prosecute his foes.

2. It would stirre up our soules to sacrifice our *x. strength* and best endeavours in his service, we would never thinke wee *y. could* too much serve a God, whose glory is so permanent, nor care what paines we tooke, or what we lost for gaine of him.

3. It would be a Well of life and comfort to us, to see that God is the same that ever he was. How have the Saints refreshed themselves from this, when they have thought of former times

giffime & exarsi in concupiscentiam tuam. Aug. conf. 1. Psal. 9. 10. u. Heb. 11. 27. w. Jer. 17. 4. Esay. 33. 14. x. Psal. 71. 19. 28. y. Psal. 104. 31. 33. 34. x. De. ubi te Domine. Aug. Omnia

sibi copia que Deus meus non est, egere est. Aug. conf.

in their distresse? how hath it ^a fed their spirits, and revived their soules, considering he is the same that did those things? Therefore when they have seene what God hath done, their hearts ^b are rais'd to expect the like againe; and so would ours, did we but take their course.

^a Pſal. 74. 14.

^b Pſal. 44. 1. 4.

Pſal. 77. 11.

12. &c.

^c Herodor. l. 2.

4. As the ^c *Egyptians* who live in the fens, being vext with gnats, they use to sleepe in high towres, whereby those creatures being not able to soare so high, they are delivered from the biting of them; so would it be with us, being bitten with earthly cares and feares; it would make us flye to God, and rest in him, did we but ^d know him as we ought to doe. We all complaine enough of cares and feares; Let us behold this God, and dwell in him, then they will vanish, and what ever come to passe, it will not much trouble us, if we finde *As* in *Ose*, whose glory is so great, and changes not.

^d Pſal. 89. 15.

&c.

Pſal. 31. 19.

&c.

Pſal. 91. 9. &c.

FINIS.

THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES
DEPARTMENT OF CHEMISTRY

MEMORANDUM FOR THE RECORD
DATE: 1954
SUBJECT: [Illegible]

[Illegible text follows, appearing to be a list of items or a report summary.]

1954

